THE PRESBYTERIAN CHURCH IN CANADA

1875 - 1925

JOHN THOMAS McNEILL

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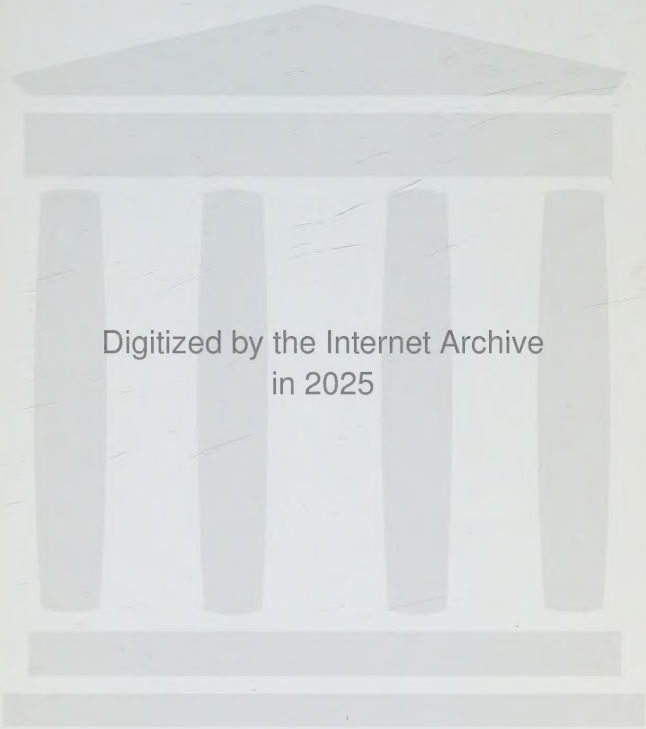
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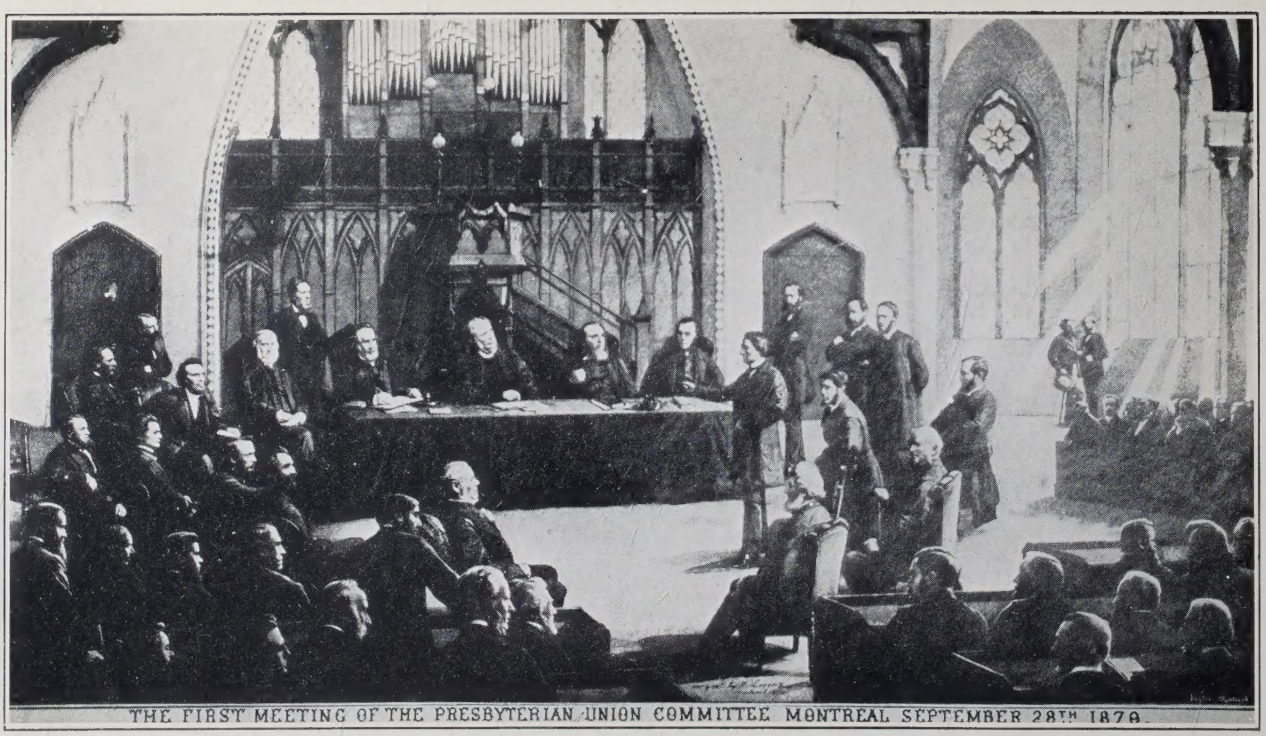
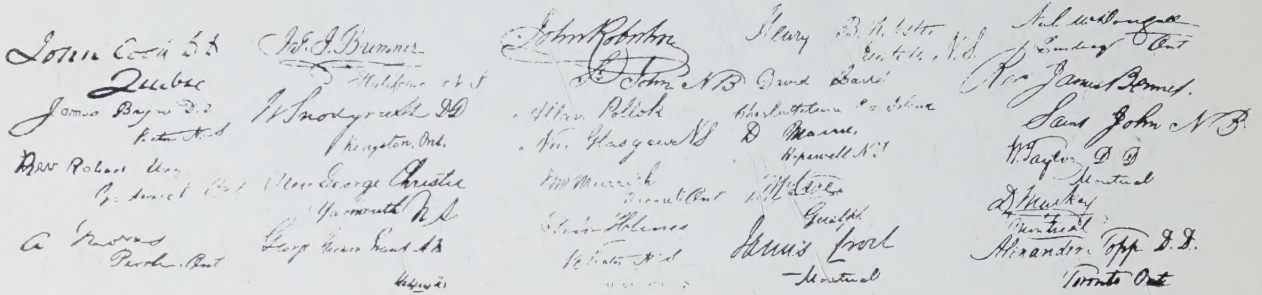


JOINT UNION COMMITTEE, IN ST. PAUL'S CHURCH, MONTREAL, 1870



SIGNATURES OF MEMBERS OF JOINT UNION COMMITTEE, 1870

THE PRESBYTERIAN CHURCH IN CANADA

1875 - 1925

By

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WITH INTRODUCTION BY

CLARENCE MACKINNON
Principal of the Presbyterian College, Halifax

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JOHN T. MCNEILL.

KNOX COLLEGE, *April 9th, 1925.*

INTRODUCTION

By The Right Reverend Clarence Mackinnon, D.D., LL.D.

Principal of the Presbyterian College, Halifax
Moderator of the General Assembly, 1924

TOO OFTEN the clash of arms, the plots of diplomatists, the thrills of the political arena engross the time of the historian. Sensational though these interests are, they are of minor significance compared with the spiritual life of a people. "It is the battles of the intellect that decide the movements of the world." It is on the fate of the soul of a nation that its ultimate destiny depends. Through fifty years of unwearied toil the Presbyterian Church in Canada has labored for the spiritual and national life of the Dominion; and it is the story of these religious efforts and achievements that Professor McNeill has undertaken to tell, at the request of the Jubilee General Assembly, in the following concise and luminous pages. They are free from the tumult of the battle-field and the shouts of the conqueror, but they breathe a quiet spirit of courage and confidence to all who, like the just and devout Simeon, are waiting for the consolation of Israel.

Presbyterianism in Canada has drawn its membership from various sources; from the emerald slopes of the North of Ireland, from the pious homesteads of the New England States, and from the sturdy Dutch stock that cleared the banks of the Hudson. Chiefly, however, it was from the glens and straths of Scotland that it drew its greatest strength. Buffeting the billows in the old ship *Hector*, or settling among the forest glades of Pictou County, or erecting their log cabins on the sylvan shores of the Bras d'Or Lakes or among the hills and dales of

Prince Edward Island, or fishing in the silent waters of the Miramichi, or braving the sudden storms on the Great Lakes, or hewing out in the heart of Ontario forests "Little Scotias," or maintaining their lonely outpost on the banks of the Red River, they carried with them the inseparable virtues of their race, built their churches, planted their family altars and amid the shadows of the New World continued to worship God after the manner of their fathers.

They brought with them also echoes of Old World discords, ecclesiastical divisions; meaningless indeed in a land where State interference was a harmless memory, and where equal privileges were the acknowledged right of all, but persistent as the stubborn qualities of the people themselves. Beside the scarce broken trail through the wilderness arose buildings bearing the pretentious title of "The Free Church," or "The Associate Church," or more proudly still, "The Church of Scotland." But the solitudes and struggles of a pioneer life were inimical to such divisions. One by one the broken threads of Scottish ecclesiastical life were gathered up. Burgher and Anti-Burgher, Free Kirk and Old Kirk, came together until in the great union of 1875 Presbyterianism in Canada formed a solid front and moved forward with united strength and aim to her momentous task.

In its accomplishment it was only natural that she should develop certain characteristic traits. Among these it may not be too ambitious to note a special spiritual tact, an intuitive perception of real religious values, that guided her, oftentimes more unconsciously than deliberately, amid the problems and perils that beset her path. This is evident in the comparative harmony with which she has surmounted the theological troubles that have proven so difficult in other places. She has not been indifferent to the movements of the modern spirit. The

discoveries of science and the more recent methods of history have affected her in common with the rest of the world. Unlike the Old Country, however, she did not cleave her way through the entanglements by keen logic and public controversy. Rather this peculiar practical instinct, like a guardian angel, sifted for her what was eternal in the old and what was of advantage in the new, and enabled her to make the inevitable adjustments with perhaps less irritation than any other part of Christendom.

Another trait that marked her progress and contributed not a little to her efficiency was a certain elasticity of spirit, a quickness at adaptation, an alacrity in seizing opportunities. Nowhere has this been more manifest than in the courageous manner in which she met the exacting demands of the growing West. When the age of machinery arrived, when the binder and the thresher took the place of the "cradle" and the flail, when the palatial "transcontinental" and the speedy motor car crowded out the patient ox and the creaking Red River cart, and, aided by these new devices, the human stream of immigration poured over the Western Prairie and scores of new towns were founded in a single year, with undaunted alacrity the Church followed in pursuit, the superintendent and his aggressive missionaries were swift on the heels of the incoming crowds. Bouncing on buckboards over the freshly broken trail, paddling in frail canoes up the winding streams, threading with the pack pony the difficult defiles on the mountain passes, facing the biting blizzard of the winter or the "brief fierce summer of the North," guiding their precarious craft over lakes

> "Rough with black winds and storms
> Unwonted,"

this undaunted army of preachers with its vanguard of students bravely unfurled "the blue banner" on every outpost of civilization, built their churches, and took possession of the country in the name of their divine King.

It might have been justly inferred that a Church, confronted with such pressing material problems and absorbed in the multiplication of her institutions, might have little time and less patience for the troublesome ethical and social problems that the industrial development and the congested urban population of the present age has forced upon the attention of mankind. But it has not been so. Keenly sensitive to social injustice, conscious of her divine mission and power to uplift the fallen, and fully alive to the peril of ignorance, she has through her Social Service department, and more recently through her Religious Education experiment, answered the challenge and undertaken the Augean task of helping to cleanse the environment, and striving to make the conditions of human life bright, hopeful, and ennobling. She has stretched out also a welcome hand to the "stranger within the gates," and she has not been indifferent to the Macedonian cry that in increasing volume has come from far-away races across the sea, and to-day West Indians, Formosans, Chinese, Koreans, and Hindoos rise up and call her name blessed.

But ever as her labors expanded and her responsibilities increased, the disquieting impression deepened, that alone she was unequal to her task. Gradually she recognized and bowed to the inevitable. At first with timid hand she groped for those who shared her sentiments and aims. Then, becoming bolder, she grasped the hand of Methodist and Congregationalist; and now, with fresh faith in God and conscious of a new-born strength, the United Church of Canada faces the next

half century with confidence and expectation, believing that the victories of the past are but the earnest of lasting conquests for the Redeemer's Kingdom.

It is of these glowing themes that Professor McNeill writes. He tells the story of the Church's triumphs, with patient accuracy indeed, but with that subdued intensity born of deep reverence and affection. He fixes on the memory of posterity the names and the deeds of those whom it would be our shame to forget, and

> "The man who is not moved at what he reads,
> That takes not fire at their heroic deeds"

must prove himself unworthy of the rich legacy the Presbyterian Church in Canada has brought to him.

CHAPTER I

THE TRIBUTARY STREAMS

THE Presbyterian Church in Canada may be thought of as a river that has received many tributaries. One who explores the upper waters will at once observe that most of the tributary streams can be traced back to the Church of Scotland. But there are rivulets of other origin as well, which he will not fail to chart. It will be convenient for us to note these first.

Presbyterians set foot in Canada with the earliest European settlement. It was in the reign of Henry IV of France that the first permanent colonies were planted in part of what is now the Dominion of Canada. Henry had been attached to the cause of the Huguenots (as the Presbyterians of France were called) before his accession to the kingship, and remained friendly to them throughout his reign. Previous efforts by Huguenot leaders to settle groups of their co-religionists in America had proved unsuccessful. But by 1600 Chauvin, a Huguenot friend of the King, attempted to found a colony at Tadoussac. An exposed location, short supplies, frost and scurvy brought disaster to this brave effort. One of the survivors was the nobleman De Monts, also a Huguenot, who a few years later made a more successful attempt in Acadia. The earliest Acadian settlement, on St. Croix, was accompanied by a Huguenot minister and by a Romanist priest; and Champlain noted with regret frequent fisticuffs between these zealous rivals. A parallel situation arose in the early days of Quebec. In both old and new France

the religious parties were embittered, and the powerful and energetic Huguenot traders and ship-owners were disliked by the Romanists and distrusted by the Government. When Cardinal Richelieu came to power in France a policy of exclusion soon developed in the young colonies. The Jesuits who arrived at Quebec in 1625 zealously opposed the toleration of Protestants as unfavorable to their missionary success. In 1627 the privileges enjoyed by the De Caens, Huguenot heads of a great trading concern, were withdrawn, and the colony was closed to all but Roman Catholics. Exceptions to this rule in later years were unavoidable; but the public exercise of their religion, though at that time permitted to the Huguenots of the mother country, was consistently forbidden to those in America.

Interest in the colonies on the part of the Protestants at home was not lacking. A French writer of the time tells how he had observed the Huguenot pastors of La Rochelle conducting daily prayer-services "for the conversion of the savages and the safety of the voyagers." But it was impossible in the circumstances to organize a Reformed Church in New France, and the adventurers who came suffered for lack of the Church's influence. It cannot be shown that the Huguenots in Canada were distinguished for virtue or piety. Their chief motives were those of mercantile advantage; and while they exhibited the qualities of courage and energy in a high degree, the honesty and strict morality which marked the Calvinist type at home were often freely abandoned in the new world. This was the more likely to occur among venturesome men who had no organized religion of their own and no esteem for that of their neighbors. It has been thought, but cannot with certainty be affirmed, that devout

French families in Canada preserved the Huguenot tradition down to the beginning of British rule.

Nor was France the only Continental nation which contributed to early Canadian Presbyterianism. A not inconsiderable influence was felt from Dutch and German sources. Shortly after the foundation of Halifax (1749) a migration from Holland and Germany brought to Nova Scotia a large number of German-speaking "Reformed," or Presbyterian, people. Failing to obtain a pastor from their homelands, or from the Dutch Reformed Church of Philadelphia, they at length selected from their own number a seasoned fisherman, a man of intelligence and piety, Bruin Romcas Comingoe, and on July 3, 1770, he was ordained as their pastor. For the purpose of conducting this earliest of presbyterial ordinations in any part of what is now Canada, a Presbytery was temporarily constituted, consisting of two Presbyterian and two Congregational ministers who were, by now, serving the English-speaking settlers in the Province. The ordination service took place in the old "Protestant Dissenters' Meeting House"* in Halifax, in the presence of the Governor and many distinguished citizens.

In giving reasons for ordination Rev. James Murdock felt it necessary to cite precedents for the admission to the ministry of candidates unlearned in the Latin tongue. Mr. Comingoe was required to present to the Presbytery a statement of his faith, to accept the Heidelberg Catechism, to promise to uphold presbyterial church government, and to pledge allegiance to the King. For fifty years this humble and faithful minister labored fruitfully with these settlers and their children; he died in 1820 aged ninety-six.

*The Dissenters' congregation had been formed in 1749, of the Congregationalists and Presbyterians of Halifax. The word "Dissenter" was habitually, though quite erroneously, used of all non-Anglicans in Nova Scotia.

Certain parts of the Eastern District of Upper Canada received a similar population after the American Revolution. Many of these people were United Empire Loyalists, and all came from the United States. The American Dutch Reformed Church sent them two distinguished ministers, John Ludwig Broeffle (1795-1815), who spoke German, and Robert McDowall (1798-1841), a Scottish American. Mr. McDowall formed a charge at Fredericksburg on the Bay of Quinte, but made frequent visits to other settlements, often swimming rivers and threading pathless forests, and "preaching from six to nine times a week" to pioneers who were otherwise in almost total spiritual destitution. Some of the settlements he served were occasionally visited by equally heroic Methodist itinerants; and one of the earliest of theological debates in our history took place between Mr. McDowall and a gifted Methodist orator, Samuel Coate, at the cross-roads of Ernesttown, with a farm-wagon for a platform. It was an incident in the conflict of the time between Calvinism and Arminianism; and the Methodist seems to have gained the popular verdict. McDowall's real strength lay not in controversy, but in apostolic devotion to his people. The Classis of Albany, from which he held his commission, sent, in response to his appeals, a number of other missionaries, who between 1806 and 1819 organized about a dozen charges. But the formation of the Presbytery of the Canadas in 1818 led the Dutch Reformed Church to abandon its Canadian activities. Its congregations were absorbed in the new Presbytery, to which they added considerable strength.

Various American Presbyterian bodies of Scottish and Irish origin conducted missions in Canada both before and after the Revolution. One of the ministers who participated in Mr. Comingoe's ordination was

Rev. James Lyon, a Princeton graduate, sent in 1764 by the Presbytery of New Brunswick, N.J., to the sister colony of Nova Scotia. His coming was apparently due to the enterprise of the Philadelphia Company, then receiving large grants of land in Pictou and Colchester Counties on condition of bringing in settlers. The people to whom he ministered in Halifax, Truro, Pictou, and Onslow, were mainly Irish Presbyterians, of whom a goodly number had come in the early sixties before the Scottish migration to the Province began. He left them, to their great regret, about 1772, and settled in Maine. To Mr. Lyon belongs the distinction of having been the first Presbyterian minister, since the early and unnamed Huguenot pastors, to labor within the present bounds of the Dominion. He was connected with the Presbyterian Synod of New York and Philadelphia, formed 1716.

The American missionaries who operated in Upper Canada came from the Associate or Secession Synod first organized at Philadelphia in 1753. The Presbytery of Niagara, formed in 1833, was largely an expansion of the work of Rev. Daniel Ward Eastman, and on his retirement in 1850 it ceased to function. It had no connection, except in origin, with the American Synod, but was entirely independent. The Presbytery of Stamford, formed in 1836, took its rise from fields opened by missionaries sent by the Associate Synod in 1822. Their arrival was due to the misreading of a letter in which Mr. Orr, a resident of Stamford, invited a minister of the Synod to come and baptize his child. The Rev. John Russell, whose distinguished ministry lasted from 1825 to 1854, was a member of this Presbytery. It had six charges in 1878, all but two of which have since been attached to the Presbyterian Church in Canada.

In addition to these presbyteries of American origin a number of individual congregations sprang up as off-

shoots of American Presbyteries. The Scotch Church, St. Gabriel's Street, Montreal, was formed (1790-92) under a Scottish minister whose membership was in the Presbytery of Albany (Secession). The American Presbyterian Church, Montreal, was formed by dissatisfied members of the older congregation which in 1820 became St. Andrew's with Kirk connection.

Much zeal characterized the congregations of American origin. Those of the Niagara Presbytery kept the custom of the "monthly concert of prayer" for missions, held "protracted meetings" for revival, and pledged their young people in temperance societies.

The presence of many strains of Presbyterianism in our early history need not obscure the fact that the predominant elements were Scottish and Irish. Some of the American missionaries were born in the Old Land, and most were only a generation or two removed. They followed the tides of migration that flowed from the United States to the Canadian settlements between the War of Independence and that of 1812. Of these two struggles the former determined for the Maritime Provinces their continued membership in the British Empire; the latter fixed the similar destiny of "the Canadas." The rapid influx of English, Scotch, and Irish homeseekers is an outstanding feature of our history during the half century ending with Confederation (1867). In that constructive era Canadians conquered, with axe and plow, our wooded wildernesses, overthrew the rule of a privileged and oppressive caste, established free institutions of local and provincial government, and founded our educational systems and our schools of higher learning. Not less impressive is our religious history. Each of the important branches of the Christian Church in Canada experienced a great expansion and built the framework of its organization. So far as the Presbyterian

bodies are concerned, their new membership and new leadership came mainly from Scotland and Ireland.*

In Nova Scotia the abiding foundations of the Church were laid by missionaries of two Secession groups in Scotland, the Associate Synod and General Associate Synod, better known as the Burghers and Anti-Burghers. Having left the national Kirk in protest against state interference, these brethren were later severed from each other on a point of conscience. The Burgher Oath committed those accepting it to "the true religion professed within this realm and authorized by the laws thereof"; the Anti-Burghers regarded this as a profession of loyalty to the Established Church with its recognition of state control, and refused to take the oath. Though separated the two groups prospered, and rivalled one another in expansion overseas.

Rev. Daniel Cock of Greenock was appointed by the Burgher Synod in 1769 and settled in Truro in 1770. By 1785 two brother ministers had joined him. With two elders they formed in 1786 the Associate or Burgher Presbytery of Truro. Rev. George Gilmore of Windsor and Horton, a Loyalist, originally from Ireland, and Rev. James MacGregor, were also present, but did not attach themselves to the Presbytery. They were all worthy men, but the service of Mr. MacGregor was to outshine that of all the others.

*The columns indicating racial origin and religious alignment in the Census Reports for Nova Scotia show that in 1827 one-third of the Presbyterians of the Province were in the Pictou District, where the Scotch element predominated. In Upper Canada between 1842 and 1851 the population of Irish origin increased 113 per cent., the Presbyterians 110 per cent. The increase of the Scotch population was also rapid, reaching 80.4 per cent. Of the Scotch settlers a minority, of the Irish (then or later) a majority, were Roman Catholics. From the date of the earliest census, to that of 1901, the population of Ontario has shown a larger number of Irish origin than of any other racial group. The large Presbyterian element called Irish in the census are of course generally much nearer racially to the Scotch than to the Roman Catholic Irish.

The settlement of Pictou had been begun nearly twenty years earlier, with a few Scotch-Irish from the southern colonies. Mr. Lyon, already mentioned, gave occasional services till his removal in 1772. James Davidson, an Edinburgh man, taught a school, and on Sundays collected his pupils at Lyon's Brook for an out-door session in religious instruction; but he too departed in 1776. Meanwhile in 1773 about 200 Highlanders, induced by the flowery promises of an agent of the proprietors, came in the brig *Hector* to face unexpected hardships in the new settlement. Their arrival, with bagpipe accompaniment, put a wholesome fear in the hearts of the hitherto menacing Micmacs. At the close of the American War the settlement was greatly increased by ex-soldiers of the Highland regiments. Almost all lived in continual want. Their log houses, with bark-covered roofs and rude furniture made by unskilled hands, afforded little comfort.

The population included a few who had been elders in the Church at home. Led by Robert Marshall these worthies held Sunday "readings," using the Bible and such religious literature as they could obtain, and conducting a simple service of worship. It may here be remarked that this practice was adopted in many other new communities in all the provinces. It exercised an influence of restraint and encouragement much needed amid the tasks and temptations of pioneer days, and kept up the expectation of a fully organized church.

An appeal to Scotland for a Gaelic-speaking minister was answered in the coming of James MacGregor in 1786. A son of Rob Roy's afflicted clan, he was prepared for hardship, but scarcely for such primitive conditions as he found. His first service was in Squire Paterson's barn, seated with slabs and planks for the occasion. The devout were impressed, but some were hostile.

After the benediction a soldier exclaimed: "Let us go to the grog-shop." The missionary's faith and purpose slowly overcame opposition. For forty-four years, with Pictou as his centre, he trudged and paddled in summer and snow-shoed in winter, covering untold miles, comforting, correcting, instructing, preaching in Gaelic and English, organizing congregations and erecting humble churches, exposed to perils and privations which few could have survived, and winning a great reward in the love of those to whom he ministered through many settlements in Nova Scotia, Prince Edward Island and New Brunswick. MacGregor was a *coureur de bois*, not of the fur-trade, but of the Kingdom of Heaven. An inscription on his monument, written by Dr. McCulloch, contained these words:

"When the early settlers of Pictou could afford to a minister little else than a participation in their hardships, he cast in his lot with the destitute, became to them a pattern of patient endurance, and cheered them with the tidings of salvation. . . . Neither toil nor privation deterred him from his Master's work and the pleasure of the Lord prospered in his hands."

Dr. MacGregor was an Anti-Burgher, and he could not accept membership in the Presbytery of Truro. Having been joined by two ministers of his own connection in 1795, he formed with them the Presbytery of Pictou. The imported antagonisms did not long survive in the changed environment, and in 1817 the two Presbyteries joined heartily in a union by which they formed, with the newly created Presbytery of Halifax, the self-governing Synod of Nova Scotia. Four years later a fourth Presbytery of Prince Edward Island was added.

Dr. Thomas McCulloch was Dr. MacGregor's loyal associate, and liked to call him "my old father." He came to Pictou in August, 1803, having been designated

as a missionary to communities in Prince Edward Island. Fearing for his family's safety in a small boat on the stormy Straits, he was persuaded to remain in Pictou over the winter. His possession of two globes, tokens of his interest in science, caused the fame of his learning to spread. The Pictou folk instinctively laid siege to a man of unusual learning, and the young missionary was not allowed to escape them. Mr. McCulloch had added to his studies in arts and theology a course in medicine, special attention to Hebrew, and wide reading in church history and constitutional law. His intellectual attainments would have distinguished him in any circle. He could, on necessity, cut his own firewood; but he could not compete with the athletic MacGregor on snowshoes. He settled in the town of Pictou and for some years combined a strenuous pastorate with an unpaid medical practice.

One evening in 1804, returning from a disheartening experience of catechizing at Scotch Hill, he dreamed the dream which was fulfilled in Pictou Academy. It was high time for some effort to dispel the prevailing ignorance. King's College at Windsor was closed to all who frequented "the Romish Mass or the meeting places of Presbyterians, Baptists and Methodists." Four-fifths of the population of the Province had thus no access to its only advanced school.

Finding few to share his vision, McCulloch began on a modest scale. In a log building on his own lot he kept a grammar school and taught pupils from the alphabet stage to the *pons asinorum*. Soon provision had to be made for resident pupils. An incendiary fire destroyed the buildings, but the Church's sacrifices provided better accommodation. The Academy, offering courses of university standard and free to all communions, was opened in 1817. Government support was sought, but

sparingly given, and expansion was impossible. McCulloch, with one assistant, taught Latin, Greek, Logic, Moral Philosophy, and Mathematics. From 1820 he also directed the training of a few students in Divinity; for the training of ministers was the underlying purpose of his educational efforts. Despite all handicaps the Academy attracted earnest students, and many of the alumni came to distinction. But the niggardly policy of the coterie of small politicians who then ruled the Province, worked its ruin. Dr. McCulloch in 1838 accepted the principalship of the newly founded Dalhousie University. This position he found uncongenial, especially as the governors refused to the Baptists a professorial appointment, thus calling into the field a new competitor in Acadia College. Five years of service in Halifax ended his splendid career.

Dr. McCulloch filled an eminent place in the life of the Province, and still retains there the gratitude of all friends of liberty and of religion. His versatile pen turned with ease to public questions. He delivered popular lectures on science with notable success. As *Mephibosheth Stepsure* he wrote a series of humorous sketches which deserve a place beside those of his famous fellow-provincial, Haliburton, often called the father of American humor. In controversy with a Romanist he published two volumes in which sound learning and good-humored satire are combined with irresistible effect. He made friends of Anglicans, Methodists and Baptists, and complained of the unprogressiveness and bigotry of certain Secession ministers whom he met on a visit to the United States. His pupils erected over his grave at Pictou a monument with an inscription which briefly suggests the qualities of his mind: *In Memoriam Reverendissimi et Humanissimi Thomae McCulloch, D.D., S.T.P.*

Meanwhile the Church of Scotland had entered the Maritime Provinces in some strength. The first of her licentiates to settle in Nova Scotia, Thomas Russell, came to the "Dissenters' Church" in Halifax in 1783. In 1785 James Fraser began work in Parrtown (St. John). Later a number of ministers trained in the Kirk held charges under the Synod of Nova Scotia, while others who came retained their home connection. The latter were unorganized till 1833. The Glasgow Colonial Society, founded by Evangelicals of the National Church in 1825, financed and directed a widespread mission enterprise and organized many congregations. Friction with the Synod of Nova Scotia was inevitable, since that body aimed to reach all Presbyterians within its bounds. The reports of the Society show both sides of a warm controversy between its secretaries and Dr. McCulloch on behalf of the Synod. Dr. Robert Burns of Paisley, the driving force of the Society, afterwards joined the Free Church, and came to Toronto, where he took a distinguished place as the minister of Knox Church and a professor in Knox College. The work of the Kirk missionaries prospered, and in course of the year 1833 the Presbytery of New Brunswick in Connection with the Church of Scotland, and the Synod of the Church of Scotland in Nova Scotia and Prince Edward Island, with three presbyteries, Halifax, Pictou and Prince Edward Island, came into existence. Two years later the New Brunswick Presbytery became a Synod with the Presbyteries of St. John and Miramichi.

Upper and Lower Canada witnessed in the same period the fruitful service of a number of devoted men, and the rise of organization. The learned and benevolent George Henry of Quebec (1765-1795); his successor, the cultured and devoted Dr. Alexander Spark (1785-1819); John Bethune, ex-army-chaplain, and pioneer of Presby-

terianism in Montreal and Glengarry County (1786-1815); and the Dutch Reformed and American Presbyterian missionaries already referred to, were followed by an increasing force of gifted and devoted men from the churches of Scotland and Ireland. In 1817 four Burgher ministers laboring in Upper and Lower Canada, jointly asked permission of their home Synod to form a presbytery. Before an answer could arrive they followed the example of Nova Scotia and organized independently as the Presbytery of the Canadas (1818).

One of these founders was William Smart, whose birthplace was that of John Knox (Haddington) and who came under appointment of the London Missionary Society in 1811 to Elizabethtown (Brockville), which he made the centre of a wide parish. He retired from his arduous ministry in 1849, but continued to preach occasionally till his death at eighty-eight in 1876. Another was William Bell, who in 1817 joined the soldier-settlers of Perth and shared their privations till prosperity came. His published writings show him a man of fine gifts and of stern and resolute disposition. He died in 1857, having held his charge for forty years and taken it with him into the Synod in connection with the Church of Scotland (1835).

This Presbytery of the Canadas was erected into a Synod in 1820, but failing in its operation, was reorganized as the United Presbytery of Upper Canada. Lower Canada now had a Presbytery of its own. The Church of Scotland ministers formed in June, 1831, the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland, with Presbyteries of Quebec, Glengarry, Bathurst and York (Toronto). A week later the United Presbytery became the United Synod of Upper Canada with Presbyteries of Brockville and York. These two Synods were united under the name

of the former in 1840. The phrase "in Connection with the Church of Scotland" did not imply any control exercised by that Church.

The Disruption of 1843 in Scotland disturbed the process of the unification of Presbyterianism in Canada, causing a division in 1844 both in the Presbyterian Church of Canada and in the Kirk Synod of New Brunswick. That of Nova Scotia signified its adherence to the cause of the Free Church of Scotland by dropping the phrase "in Connection with the Church of Scotland" from its title. The Synod of Upper Canada passed a resolution of sympathy with the Free Church, but since the evils to which the Kirk at home had submitted did not exist in Canada, the majority of the Synod did not feel bound in conscience to disavow the connection. A minority, however, led by the able and influential Dr. John Bayne of Galt, seceded to form the (Free) Presbyterian Church of Canada.

A new body had been organized in the Canadas in 1834 called the Missionary Presbytery, a branch of the now reunited Secession Church of Scotland. Foremost amongst its founders was William Proudfoot, who had taken a charge in London, Ont., two years earlier. Western Ontario, then becoming well populated, afforded a comparatively fresh field for Mr. Proudfoot and his associates. Erskine Church, Montreal, was founded as a congregation of this Presbytery by William Taylor. The Presbytery was in 1843 transformed into a Synod, and in 1847, following the formation of the United Presbyterian Church in Scotland, it took the name of the United Presbyterian Church in Canada. Upper and Lower Canada had been united under one government in 1840.

In the forties the desire for a native ministry called forth sacrificial efforts to found colleges. The early

college history will be sketched in a later chapter. It is sufficient here to note that between 1820 and 1848 five training schools for the ministry had come into operation: Pictou Seminary for the Church of Nova Scotia, the Free Church College at Halifax, Queen's and Knox College for the Kirk and the Free Church respectively in the Canadas, and the United Presbyterian Theological Hall at London.

Thus, by the middle of the century the Church had followed settlement to all parts, and possessed the means of perpetuating itself and the promise of greater expansion. Too obviously that expansion was hampered by disunion. But the Scottish ideal of a national church had never been lost, even among those whom conscience drove into Secession. And now within the various Presbyterian bodies in Canada there arose a desire for union which would not be denied.

CHAPTER II

THE MEETING OF THE TRIBUTARIES

IN THE decade of 1850-1860 there were, in what is now the Dominion of Canada, in addition to the small Presbytery of Stamford, eight distinct and self-governing Presbyterian bodies. Three of these were in the Canadas, and five in the Maritime Provinces, as follows:

1. The Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland (formed 1831 and retaining its name after the union of 1840);
2. The Synod of the (Free) Presbyterian Church of Canada (1844);
3. The Synod of the United Presbyterian Church of Canada in Connection with the United Presbyterian Church of Scotland (1834);
4. The Synod of the Presbyterian Church of Nova Scotia (1817);
5. The Synod of the Free Church of Nova Scotia (1844);
6. The Synod of the Church of Scotland in Nova Scotia and Prince Edward Island (1854);
7. The Synod of New Brunswick in Connection with the Church of Scotland (1833);
8. The Synod of the (Free) Presbyterian Church of New Brunswick (1845).*

These divisions in organization represented considerable variation in outlook, tradition and customs. The earnest conflict of conscientious men, a conflict due to the unnatural conditions imposed by a Government seated in London, had wrought schism in the ranks of the Scottish

*Two ministers of the Reformed (or Covenanting) Presbyterians had constituted the Reformed Presbytery of Nova Scotia in 1832. Its subsequent history is relatively unimportant.

Church. No schism had originated in Canada. Nothing had been more characteristic of Canadian life, religious and political, than the trend toward Union. In course of the sixteen years, 1860-1875 inclusive, these eight churches were progressively drawn together into one. Within this period took place the Confederation of the four original provinces of the Dominion (1867) and the addition of three others. All the great religious bodies in Canada have taken their present shape as a result of a series of acts of union, and these have occurred with such measured sequence and regularity as to illustrate a national tendency. The lines of Presbyterian history converge in 1875; in the Methodist Church, union, following a similar process, was completed in 1884; the Anglican General Synod was formed in 1890, and the Congregational Union of Canada in 1906. A similar tendency appears in the increasing inter-provincial organization of the Baptist Church.

We have now to concern ourselves with the process by which these eight churches found their way into one, the united and Dominion-wide Presbyterian Church in Canada.

Of the series of unions of this period, the first took place at Pictou, Oct. 4, 1860, between the Synod of the Presbyterian Church of Nova Scotia and the Synod of the Free Church of Nova Scotia. The name assumed by the united body was, "The Synod of the Presbyterian Church of the Lower Provinces of British North America." The uniting synods were of nearly equal strength, and together comprised more than three-fourths of the Presbyterians in the Maritime Provinces. They had begun negotiations more than fifteen years before and the basis on which they united had actually been framed in 1845. The union was not effected without opposition. The Free Church Synod at first objected to the proposed intercommunion

with the Church of Scotland; and some of its members hesitated to drop the word "Free" from their Church's name. By 1860 most of this opposition had been overcome, and those who did not personally favor the union accepted it without further controversy. "There is no other union on record characterized by such perfect unanimity and cordiality," said the *Presbyterian Witness*. The scene in which this union was consummated was a memorable one. Two large tents, supplied by the Government, were combined to form a spacious auditorium. Over one of these floated a blue banner inscribed with the Covenanters' motto, "For Christ's Crown and Covenant"; over the other a white banner with the words, "That they all may be one." To this tabernacle marched in stately procession from Knox and Prince Street Churches, the members of the two synods. The singing of the Hundredth Psalm, the reading and signing of the Basis of Union, and the mutual giving of the right hand of fellowship, were features of the ceremony. The Gaelic speech was heard in sermon and prayer. Seated on the platform were the children of the first foreign missionary sent by any Canadian church to an independent field, Dr. John Geddie, of the Synod of Nova Scotia, then laboring in the New Hebrides.

The idea of a general union for British North America was already widely entertained. Five days earlier the *Witness* carried an editorial, doubtless from the pen of Dr. Robert Murray, its distinguished editor, which contained these sentences:

"Next Thursday, by the blessing of the Great Head of the Church, will be an era in the history of Nova Scotia long to be commemorated with praise and thanksgiving. A Union will that day be consummated which has already attracted the attention of Presbyterians throughout the wide extent of the British provinces and the parent countries. . . . Is it not one step—insignificant it

may be—toward the glorious consummation when all God's people shall see eye to eye and there shall be no more discord in the fold of the Redeemer?"

A few weeks later the *Witness* editor refers to the fact that "All the leading Kirkmen of St. John have signed a memorial in favor of union," and looks forward to the formation of a General Assembly of the Lower Provinces. "As soon as we have good and cheap communication, with Canada," he adds, "we must agitate for a General Assembly of the British Provinces. This is the object we must now have in view." But the Kirk people of the Maritime Provinces were not as a whole disposed to form a separate union with the Synod of the Lower Provinces, and the two union movements here forecast were destined to take place not in sequence but concurrently. "Good and cheap communication" was to be provided by the Intercolonial Railway; but as it turned out the formation of the body which he speaks of as "a General Assembly of the British Provinces" was to precede by one year the completion of railway connection between Halifax and Quebec.

As in 1817 so in 1860 the Maritime Provinces were just one year in advance of the Canadas in an important forward step. On June 6, 1861, in St. James Street Methodist Church in Montreal, there was consummated the union between the Missionary or United Presbyterian Synod and the Synod of the Presbyterian Church of Canada. Behind this union lay sixteen years of difficult negotiation. The question on which agreement was delayed concerned the statements in the Westminster Confession regarding the relation of the "civil magistrate," or state power, to the Church. To state the matter in its simplest terms, the negotiating committee of the Presbyterian Church of Canada took the ground that the magistrate is obligated not only to protect but to promote

religion; that of the United Presbyterian Church defined the sphere of the state in religion as restricted to its simple protection. To us to-day it may seem strange that churches were agitated over a difference in respect to the theory of the state. But the parent churches in Scotland had suffered through state intervention, and this had developed in their children a keen sense of the importance of defining the sphere of the state. The subject, too, had the closest practical bearing upon the question of state aid to ministers and state support of education in church institutions. The Church of Scotland in Canada had participated in the distribution of the Clergy Reserves Fund.*

The Free Church of Canada had no fundamental objection to state aid, though in 1848 its Synod had refused an appropriation from the Reserves because other bodies were receiving aid from them "without distinction between truth and error." The United Presbyterians were opposed to state aid in principle. Many who contended for a high doctrine of Christ's Headship of the state had in view such matters as Sabbath observance and public thanksgiving.

The failure to reach agreement tested on both sides the strength of the will to unite. But the spirit of union triumphed. The Joint Committee secured the adoption in both synods of a statement of the Headship of Christ in Church and state. The statement is identical in purport, though not in phraseology, with that adopted in the basis of the union of 1860 in Nova Scotia. The Church is "bound to assert and defend" her freedom from "all secular authority." In respect to the extent of the state's

*The Clergy Reserves were lands set apart "for the support of a Protestant Clergy" in 1791. The bitter struggle over the interpretation of this vague phrase was ended by the secularization of the lands in 1854.

obligation toward the Church the "fullest forbearance" is enjoined upon all members.

To the Canada Presbyterian Church, constituted by this union, the Free Church brought more than twice the numerical strength of the United Presbyterian body. The Divinity Hall of the latter church was united with Knox College. The Canada Presbyterian Church grew rapidly in subsequent years and was by far the largest unit to enter the Presbyterian Church in Canada in 1875. Five years before that event its "Synod" became a "General Assembly."

The Union of 1861 was not for a moment looked on as a final goal, but the leaders pressed on toward further achievement.

The two unions just described were achieved at the price of much labor. The number of separate churches had now been reduced from eight to six. In course of the sixties it was to be further reduced to four, by two unions in the Maritime Provinces.

In New Brunswick a small Free Church had arisen in 1845 calling itself at first the Synod of New Brunswick adhering to the Westminster Standards, and after 1854 the Synod of the Presbyterian Church of New Brunswick. It had close fellowship with the Free Church of Nova Scotia which in 1860 had entered the Synod of the Lower Provinces, and drew some of its ministers from among graduates of the Divinity Hall of this Synod in Halifax. Without much difficulty a union was arranged and consummated July 2nd, 1866, in St. David's Church, St. John, N.B. The name of the larger body and the basis on which it had been formed in 1860 were retained by the united Church.

Another simple but necessary step was taken in 1868 when the two Maritime Synods holding connection with the Church of Scotland became one. Of these the Synod

of New Brunswick was the older, having been formed as a Presbytery in 1833. It had continued, with losses, but without disavowing its connection, through the Disruption time. The Synod of the Church of Scotland in Nova Scotia and Prince Edward Island had been formed in 1854, by ministers who had not concurred in the action of their brethren in 1844 when the Synod formerly "Kirk" became "Free," together with a number of new missionaries. The most distinguished of these was Allan Pollok, who had recently arrived in the Province.

The relations of both Synods to the parent church were exceedingly indefinite. Neither had been organized by an act of the Scottish General Assembly. Permission had indeed been given by the Assembly, in purely general terms, for its ministers in the colonies to form themselves into presbyteries. But as the press report of the initial meeting of the New Brunswick body states, its founders merely considered themselves "bound by the laws and practices of the establishment to which they belong to form an ecclesiastical union." The Synods were not in fact Synods of the Scottish National Church, but entirely self-governing, and the ministers themselves were not, while in the Provinces, ministers of the church which trained and sent them. The "connection" was not an ecclesiastical bond, but one of origin and sympathy. It therefore supplied no constitutional link between the two Synods themselves.

They resolved to remain no longer in this unprofitable separation, and negotiated a Union which was consummated in St. Andrew's Church, Pictou, July 8, 1868, giving rise to the Synod of the Maritime Provinces in Connection with the Church of Scotland. At the Union meeting of the Synod a missionary bond was formed with the Synod of the Lower Provinces. John Goodwill,

a young minister, volunteered as a missionary to the South Sea Islands, and was sent to join Dr. Geddie.

Thus by 1868 there were left two bodies in the Canadas and two in the Maritime Provinces. In each of these areas the larger body was independent of Scottish connection in name and in fact, while the smaller retained a nominal relationship with the Kirk. The political Confederation had been established in the previous year. The dream of forming one Dominion-wide Presbyterian communion now became a definite purpose in many minds.

The new interest in union in Synods of Church of Scotland connection may be seen by a perusal of the pages of the *Presbyterian*, a journal published in Montreal for readers of the Canada Synod. In 1868 its columns were enlivened by a controversy between a unionist signing himself "J. F." and an opponent of union who calls himself "*An Elder.*" "Presbyterian Union in Canada is a settled fact," says "J. F." "It will take place and it must take place because the genius of the country and the practical common sense of the people and the inherent force of truth and right will compel it." His opponent deplores the rumor that Principals Snodgrass and Cook (of Queen's and Morrin Colleges), are in favor of union, and if this is the case—well "Principles before Principals!"—Another correspondent favoring union points out that the Moderator of the Church of Scotland during the previous year had advised the colonial churches to unite with other Presbyterian bodies. On the 8th of June, 1868, Rev. Charles M. Grant of Halifax (a brother of George M. Grant), as a delegate to the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland, made an impressive speech before that Synod at Kingston of which the keynote is conveyed in the following words: "The ideal for which I ought to

work is that of a Canadian Presbyterian Church . . . adapted to the conditions of our present life and civilization. Our eyes must be turned not so much to the past of Scotland as to the present and future of Canada." These sentiments were heartily echoed in a speech by Dr. John Cook of Quebec, who seven years later was to be the first Moderator of the Presbyterian Church in Canada.

In the ranks of the other synods the sentiment for union was even more general. It was still uncertain, however, whether complete union would be reached by one stage or two. The Synod of the Canada Presbyterian Church in 1866 appointed a committee to seek union with the Kirk body in the Canadas. In 1870 it received overtures from the Presbyteries of Chatham and Montreal, for steps to unite with the Synod of the Lower Provinces. But when these overtures came up for consideration they were discussed in connection with a momentous communication which owed its origin to the timely action of one distinguished member of the Synod, now leaving Canada for a congregation of the American Dutch Reformed Church.

Dr. William Ormiston of Hamilton, Moderator in 1869 of the Canada Presbyterian Synod, had written a letter to his friend, Dr. John Jenkins, who held the corresponding place in the Presbyterian Church of Canada in Connection with the Church of Scotland, containing a definite plan for the negotiation of a union of all four churches. The Kirk Synod had met in Montreal a week earlier than that of the Canada Presbyterian Church. W. B. Clark, bearing to it the greetings of the latter body, had expressed the hope that the two Canadian Synods, having already ceased from opposition to each other, might soon be "one in order and organization." A similar sentiment was voiced by a delegate from the Maritime

Synod, Mr. William MacMillan. On the evening of June 5th the Synod closed a debate in order to hear Dr. Jenkins read Dr. Ormiston's letter. In accordance with its proposals the Synod appointed a Committee on Union. A minute of this action, with a copy of the letter, was sent to each of the other Synods.

Confronted by the overtures for a partial union, and the advances of the Kirk Synod at the suggestion of one of its own most trusted members, the Synod of the Canada Presbyterian Church, amending a motion to send the matter to a committee for recommendation, voted to imitate the example of the Kirk body, and appointed a Union Committee.

The same response was made by the two Eastern Synods. That of the Maritime Provinces (Kirk) had to consider overtures on Union from three of its presbyteries. The decision to form a committee was reached only after mature discussion. The Synod of the Lower Provinces, meeting in Charlottetown, July 6, 1870, resolved:

"That while the Synod would prefer a union with the Brethren of the Lower Provinces as a preliminary step to the greater Union, yet we cordially embrace the opportunity offered of conference by committee on the desirableness and practicability of union of Presbyterians generally throughout these Provinces."

Dr. Ormiston's proposal was for a Joint Committee to be composed of a committee of three ministers and three laymen from each body, to hold its initial meeting in Montreal and to report to the several synods in their 1871 meetings. This plan was followed in detail, and the Committee met in St. Paul's Church, Montreal, Sept. 28, 1870, twenty-two of the twenty-four appointed being present.

The names of these worthies are as follows:

Of the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland: Dr. John Cook, Principal William Snodgrass (Ministers); Hon. Alexander Morris, James Croil, Neil McDougall (Elders).

Of the General Assembly of the Canada Presbyterian Church: Dr. William Taylor, Robert Ure, Dr. Alexander Topp (Ministers); Hon. John McMurrich, David MacKay, Thomas McRae (Elders).

Of the Synod of the Maritime Provinces in Connection with the Church of Scotland: Allan Pollok, G. M. Grant, Donald MacRae (Ministers); Hon. John Robertson, Hon. John Holmes and James Bremner (Elders).

Of the Synod of the Presbyterian Church of the Lower Provinces: Dr. James Bayne, James Bennet, George Christie (Ministers); Henry Webster, David Laird (Elders).

Dr. John Cook of Quebec by previous understanding, was made Chairman.

The Committee at once found itself in substantial agreement, and in its first session declared its conviction that there existed "no obstacle in principle to the said Union." It then proceeded to lay down a draft basis of union, which was duly submitted to the four bodies concerned. This consisted of three clauses, the first asserting that the Scriptures are the supreme standard of faith, the second making the Westminster Confession the subordinate standard, and the third on fraternal relations with other Presbyterian churches.

The Joint Committee continued its labors from year to year, meeting in Montreal and St. John, N.B. The basis was keenly debated in the various courts. The majority of the General Assembly of the Canada Presbyterian Church desired an additional clause asserting the Headship of Christ in Church and state. The members of the Assembly's Union Committee opposed

this on the ground that the principle was sufficiently defined in the Westminster Confession, and were with difficulty induced to accept reappointment (1872). In deference, however, to the views of the Assembly, a declaration of the Headship of Christ was added and reported to the supreme courts the following year.

Among the proposals made by the Joint Committee was the union of Queen's and Morrin Colleges of the Presbyterian Church of Canada in Connection with the Church of Scotland, with the Presbyterian College, Montreal (founded by the Canada Presbyterian Synod in 1864), to form one strong institution situated in Montreal. "Principal Snodgrass," we read, "dissented from these resolutions for reasons which, it was agreed, he might, if he thought proper, send to the Secretary" of the Joint Committee.

The question of the manner of electing the college professors was also in discussion. In the bodies owning connection with the Kirk it was customary for the college boards to appoint; in the others election was by the supreme court of the Church. The Joint Committee in 1874 recommended "retaining the best features of each" method. Much labor was spent in determining the proper action in regard to the properties of the various churches, where legal difficulties had to be patiently overcome.

No aspect of the Union proposal was omitted from public debate. Many felt the movement premature or unwise; some opposed it because some special point was unsatisfactorily stated in the Basis; others because they feared to see the rise of a big organization. A long letter in the *Presbyterian Witness* for January 27, 1872, attacks the current arguments for Union. "A vast unwieldy body," says the writer ("A Presbyterian") "tends to beget jealousies and ecclesiastico-political tactics." The Unionists on their part emphasized the spiritual

ideal and Scriptural justification of Union, and the economy in men and money which would ensue.

The Union measure as a whole was favored by a substantial majority in each church. This was indicated in all discussions in the church courts; although in three of the negotiating courts dissent was recorded at every important stage by an irreconcilable minority. These protests and the answers to them probably did much to clarify the issues; and the opposition, though determined, did not weaken the resolution of the churches as a whole, or seriously delay progress.

Opposition was strongest in the two Kirk bodies. In June, 1874, the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland received reports of voting on the Basis and Accompanying Resolutions under the Barrier Act, which showed nine of its eleven Presbyteries favorable, one unfavorable and one desiring modification. Ninety-five sessions were favorable, sixteen opposed, and eight desired modification. In its November meeting the Synod received partial returns from the Remit on Union made to Presbyteries in June, and a motion to "sist procedure," or drop the question, was defeated by sixty-eight to seventeen. It was claimed by the minority in Reasons of Dissent that "the Synod has not constitutional power, by resolution, discussion, or otherwise, to take steps to dissolve the organization of our Church."

Rev. Gavin Lang of St. Andrew's, Montreal, was appointed by the Synod in June, 1874, to convey to the 1875 Assembly of the Church of Scotland "the undiminished attachment cherished by this Church to the Parent Church." In a published letter to the Moderator reporting his visit, Mr. Lang took exception to the Union proceedings, and the 1875 Synod received the letter "without approving the terms in which said letter is

couched." Meanwhile a strong deputation (Dr. Cook, Professor MacKerras, James Croil, Professor G. D. Ferguson, and Rev. D. M. Gordon), had been sent by the Synod in its November meeting to Scotland, to renew assurances of attachment and explain the Synod's motives in proceeding to Union. The Assembly heard the commission and deliberated at some length. Without pronouncing an opinion on the matters in dispute, it finally declared: "that there is nothing in the said terms of Union to prevent the Assembly from cordially wishing Godspeed in their future labors for the Lord to the brethren who propose to accept Union on that basis." This action of the Scottish Assembly, May 21st, 1875, was reported on June 8, 1875, to the Synod. The final motion for the consummation of Union was carried without count "by an overwhelming majority." But ten dissentients signed a protest in which they declared: "We will claim and continue to be the Presbyterian Church in Connection with the Church of Scotland."

In the Maritime Synod opposition was largely confined to the Presbytery of Pictou. It arose from old local antagonisms, political as well as religious, between Kirk men and Anti-Burghers. The Presbytery as a whole refused to enter the Union. Rejection of Union by the Pictou Presbytery was due to lay rather than clerical influence. In July, 1874, the Synod learned that twenty-five congregations had voted for Union, eleven against, and six had sent no return. Synod leaders still hoped to induce the unwilling congregations to concur. This hope was fulfilled in two congregations in Prince Edward Island, but the Pictou opposition was not to be overcome.

In the Canada Presbyterian Church no presbyteries gave a majority against Union, and opposition in the Assembly was confined to a few. The most determined

opponent, Rev. John Ross of Brucefield, was dissatisfied with the Basis, as permitting congregations to use organs in worship, and especially as failing to pronounce clearly enough on the Headship of Christ and the authority of the subordinate standards. Learning that the Union meeting was to take place in a rink, he remarked "The wicked stand in slippery places." Mr. Ross, with about half of his congregation, remained out of the Union.

By the Basis of Union as finally adopted Christ is spoken of as the "Head of the Church and Head over all things to the Church." Of the three main clauses in the original, the first two are altered and the third replaced. The Scriptures are made "the only infallible rule of faith and manners." The Westminster Confession remains the subordinate standard and the Longer and Shorter Catechisms are appointed to be used for instruction, their language regarding the civil magistrate being explained as not sanctioning violations of liberty of conscience in religion. The Form of Presbyterial Church-Government, and Directory of Public Worship, of the Westminster Assembly, are made general guides to worship and polity. The present name of the Church had been approved in 1874.

Eight clauses are attached to the Basis, called Accompanying Resolutions. In these the Church professes "Christian affection toward the whole Church of God," desires to hold intercourse with its branches as opportunity offers, and proposes to receive ministers from other churches, especially those holding the same subordinate standards. Congregations are left to follow their present modes of worship, further action on worship to be taken by the united Church. Provision is made for a fund for widows and orphans of ministers. The existing colleges are to be acquired and maintained by the united Church. Needful legislation is to be sought for the disposal of

property. Home and foreign missions are to be maintained and promoted. The question of government grants to church educational institutions is left open, the "fullest forbearance as to any difference of opinion" being enjoined.

Between December, 1874, and May, 1875, the required legislation was obtained in the provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island and Manitoba.

The Union of the four churches was formally consummated June 15, 1875. For some days previously their supreme courts had all been in session in Montreal. By mutual arrangement all proceeded to Victoria Hall, a building chiefly used as a rink, and suitable in size to accommodate the large assemblage that gathered to witness the impressive scene. At eleven o'clock, the commissioners, who reached the imposing number of 560, were seated in ranks regularly mingled from the several courts. The moderators, ex-moderators and clerks occupied the platform erected for the purpose. With deep but restrained emotion the great audience rose and sang—

> All people that on earth do dwell
> Sing to the Lord with cheerful voice
> Him serve with mirth His praise forth tell
> Come ye before Him and rejoice.

At the conclusion of the service of worship the Basis of Union was read, and was then subscribed by the four moderators. The right hand of fellowship was given, and the senior moderator, Dr. P. G. McGregor, of the Synod of the Lower Provinces, declared the four churches to be united, forming the Presbyterian Church in Canada. The gifted and venerable Dr. John Cook of Quebec was fittingly chosen Moderator of the new General Assembly. His dignity and spiritual eloquence were worthy of that

great hour, as he contrasted the trials and divisions of the past with the present season of triumph and thanksgiving, and, amid applause, pictured the wider union of Canadian churches still to be. The afternoon was given to a service of prayer in St. Paul's Church. In the evening the citizens of Montreal, to the number of 3,500, entertained the Members of Assembly in Victoria Hall, when the opening number in a long programme of oratory was an address of welcome and congratulation by the Principal of McGill University, Dr. (later Sir) William Dawson. About thirteen congregations in the Maritime Provinces and twelve in the Canadas forsook their brethren. The Synods formed by the Kirk Anti-Unionists East and West functioned for some years. But one by one their congregations passed into the united Church. The full stream formed by the meeting of the tributaries has flowed on in ever increasing volume since. The experience of fifty years has placed beyond dispute the wisdom of the fathers of 1875.

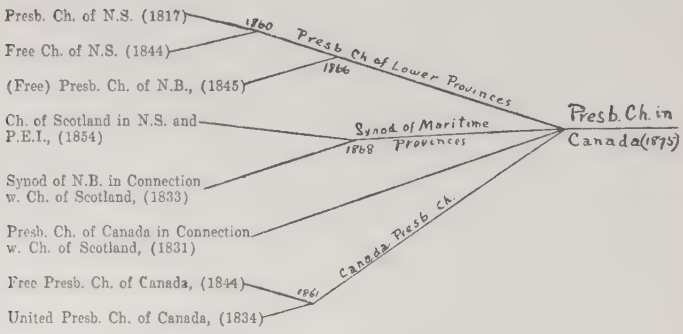
Presb. Ch. of N.S. (1817)
Free Ch. of N.S. (1844)
(Free) Presb. Ch. of N.B., (1845)
Ch. of Scotland in N.S. and P.E.I., (1854)
Synod of N.B. in Connection w. Ch. of Scotland, (1833)
Presb. Ch. of Canada in Connection w. Ch. of Scotland, (1831)
Free Presb. Ch. of Canada, (1844)
United Presb. Ch. of Canada, (1834)
1860
Presb Ch of Lower Provinces
1866
Synod of Maritime Provinces
1868
Canada Presb Ch
1861
Presb. Ch. in Canada (1875)

Chart to illustrate Chapter II

CHAPTER III

LEADERS OF THE CHURCH FIFTY YEARS AGO

IT MAY be profitable at this point to form the acquaintance of some of the more prominent leaders of the Church of half a century ago. One who scans the ranks of these notables will not fail to be impressed with their number, worth and talents. Only a very limited number can here be noticed; and the names selected are of those whose eminence is partly due to their connection with the Union.

Let us begin with Dr. William Ormiston, whose letter played an important part in instituting the negotiations that led to the Union. Born in Scotland in 1821, William Ormiston came with his parents to Canada at the age of thirteen. In his home near Whitby he engaged in systematic study, and became a school-teacher. He continued his studies in the languages and mathematics, and in 1843 entered Victoria College. On his arrival, in a somewhat dubious frame of mind, he had a friendly personal reception from the Principal, that distinguished Canadian, Egerton Ryerson, who at once recognized the self-trained student's talents. "For what I am under God I owe more to that noble, unselfish, kind-hearted man than to anyone else," he wrote to Ryerson's biographer in 1882. Before graduation he joined the staff of instruction, and had every opportunity of academic advancement. But he was a Presbyterian, and had set out to enter the ministry of the United Presbyterian Church. His unusual gifts were recognized by that Church in 1849, when he was licensed without having taken a course in Theology. His first pastorate was at

Newtonville. But Ryerson drew him into service for his educational plans. He became a professor in the Toronto Normal School, and later Inspector of Grammar Schools for Western Ontario. He returned to the ministry about 1853, serving in the Second United Presbyterian Church (now St. James' Square), Toronto. From 1856 to 1870 he was the pastor of Central Church, Hamilton. While in this charge Dr. Ormiston assisted in the formation of the Canada Presbyterian Church (1861), of whose Synod he was Moderator in 1869. He was a man of force and enthusiasm, with wide interests and varied talents. A thick fringe of black hair stood out from his high forehead with striking effect, giving him a distinguished appearance. His oratorical gifts were probably unsurpassed by those of any of his associates. He left Canada for New York in the year of his famous letter, and held a charge there until 1890. In 1875 he was present, as a delegate of the Dutch Reformed Church, at the closing debates in the General Assembly of the Canada Presbyterian Church, and at the solemnization of the Union. At the evening meeting on that occasion he delivered a highly impressive address. Dr. Ormiston's reputation and influence continued to increase. In 1877 he was one of the chairmen of the First Conference of the Alliance of Reformed Churches. His death took place in March, 1899, following nine years of retirement near Passadena, Cal.

John Jenkins, D.D., LL.D., who received Dr. Ormiston's letter, came to the Presbyterian from the Methodist Church. Born at Exeter, Devonshire, England, in 1813, he studied for the ministry in the Wesleyan Theological Institute, Hexton. Ordained in the Wesleyan Methodist Church, he went as a missionary to Mysore, India, 1837, and returned five years later in broken health. Short pastorates in the Island of Malta and in Cornwall, Eng-

land, followed, and in 1847 he became the minister of St. James' Square Methodist Church, Montreal. He made for himself a large place in the life of Montreal, but on the conclusion of a six year term entered the ministry of the American Presbyterian Church, North, accepting a call to Calvary Church, Philadelphia. St. Paul's, Montreal, invited him in 1865, and he ministered there for the next sixteen years, retiring in 1881. The congregation provided him with a retiring allowance, and he continued for some time to work on committees of the Assembly. His latest years were spent in a suburb of London, England, where he died April 12th, 1898, in his eighty-fifth year.

Dr. Jenkins was a man of versatile gifts. As a preacher he was among the ablest, and his services were also much in demand for public lectures. A trusted leader of the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland, he was Moderator of that court in 1869. He gave his fullest support to the Joint Committee on Union formed in 1870, and in 1872 was its chairman. He was chosen Moderator of the General Assembly in 1878. Possessing a keen interest in the subject of church praise, he was joint convener with Dr. William Gregg of the committee which published the Hymnal of 1884.

Peter Gordon McGregor, Moderator of the Synod of the Lower Provinces, on the occasion of the Union, was a son of Dr. James MacGregor, the apostle of Nova Scotia. His mother, Dr. MacGregor's second wife, was the widow of Peter Gordon, an ardent young missionary, who founded the first charge in Prince Edward Island, at Cove Head, in 1806, and died in 1809. P. G. McGregor's life was worthy of his name and parentage. He was born and educated in Pictou, and licensed to preach at twenty-four years of age in 1841. Having

served for a time in Guysborough, he was called to Poplar Grove, a new and weak congregation in Halifax, in 1843. His earnest labor built Poplar Grove into a prosperous and generous charge. Twenty years of this service left him in failing health, and he never quite overcame the bronchial affection with which he was then attacked. He was Clerk of the Synod of the Church of Nova Scotia, and held the same office in the Synod of the Lower Provinces after 1860. In 1866 he became Agent of the Church, and in 1868 gave up his charge to his assistant, Rev. Allan Simpson, in order to give his whole time to the Synod's work. He took a leading part in the negotiations for the Unions of 1860, 1866 and 1875. The growth of Home and Foreign Missions owed much to his efforts. He possessed great patience as well as strength of purpose, and although, as Dr. Robert Murray wrote, "it was not always his privilege to deal with reasonable men," he usually saw his ideas ripen into action. As a citizen he took an interest in good causes, and on one occasion led the fight on behalf of the negroes of Halifax, who were being discriminated against in the public schools. His private life, despite imperfect health, was cheerful and rich in friendships. His house was a rendezvous for students, and he mildly shocked the good folk of Halifax by permitting his young visitors to dance. He was a model of that courtesy which is born of humility and good-will, and his life abounded in incidents of helpfulness. When Principal Hutton of the Deaf and Dumb Institute of Halifax arrived in the city he happened to be struggling with a trunk in the street just as Mr. McGregor came by. Neither had the least knowledge of the other, but to the newcomer's surprise the minister instantly took one end of the trunk and helped him to carry it to the nearby house where Mr. Hutton was to stay. He never achieved notable eloquence as a preacher, but his

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MODERATORS OF 1875

1. Principal William Caven, Canada Presbyterian Church. 2. Principal William Snodgrass, Presbyterian Church of Canada in Connection with the Church of Scotland. 3. Dr. P. G. McGregor, Presbyterian Church of the Lower Provinces. 4. Dr. John Cook, First Moderator, Presbyterian Church in Canada. 5. Dr. George M. Grant, Synod of the Maritime Provinces.

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A FEW OF THE FATHERS OF 1875

1. Dr. William Fraser. 2. Dr. William Reid. 3. Dr. John Jenkins. 4. Rev. Hugh Mackerras. 5. Principal Allan Pollok. 6. Dr. Alexander Falconer. 7. Dr. Alexander Topp.

congregation preferred his sermons to those of visiting ministers. He spent several vacations abroad in search of health, and wrote vivid and interesting descriptions of his travels. His death took place February 5, 1886.

Dr. William Caven, last Moderator of the Assembly of the Canada Presbyterian Church, was the son of a Scotch dominie who brought his family to a farm in Dumfries Township near Galt, in 1847. The distinguished Principal was then sixteen years old; almost immediately he began to teach school at Ayr. In 1848, however, he entered the United Presbyterian Seminary founded at London by Dr. Proudfoot, and three years later moved with the institution to Toronto. Between 1852 and 1866 he was minister of First Church, St. Mary's, and though young, proved himself a preacher of first rank. In 1866 he was made Professor of Exegetical Theology in Knox College, and in 1873, when forty-two years old, became Principal.

In days when the rivalry between Queen's and Toronto was intense and entered into Ontario politics, Caven and Grant were able to maintain a cordial understanding. Indeed these two distinguished leaders, despite outward differences, had much in common. Each was an independent liberal in politics, and each had something of the Scotch "Voluntary" in his view of the Church as free from organic connection with the state; and they shared common ideals of education and citizenship. Caven was frequently consulted by Sir Oliver Mowat, many years Premier of Ontario, in regard to the provincial educational policy. A friend of teachers, he held in 1887 the presidency of the Ontario Teachers' Association.

As his duties, unlike Grant's, lay primarily with a theological college, his energies were largely absorbed by the Church. Combining the clearest principles and convictions with a large measure of tact and excellent powers

of persuasion, Caven was admirably fitted for effective leadership. For more than thirty-five years he enjoyed great influence among his fellow-presbyters in all courts in which he was a member. A Roman Catholic who admired his gifts, said of him: "Were he in our Church, he would have been a Cardinal." In public speech he was inspiring and persuasive, and there are those who recall how he paused to quiet an audience which his eloquence had stirred to demonstration. He took a place of eminence in the Alliance of Reformed Churches from its inception, and was President of its Council in 1900. In the Evangelical Alliance he was also prominent. He gave much effort to the cause of Sabbath Observance, and his fatal illness was contracted from exhaustion brought on by an address on that subject. He published many articles, and his addresses were frequently reported. His services to Church Union will come to our attention in a subsequent chapter. He died December 1, 1904. Dr. J. A. Macdonald in a sketch of his life quotes his last words —a flash of his true spirit at the close: "It will be all right if they are only truthful; tell them to be truthful, to be absolutely truthful." His spare frame, keen, intellectual face, and clear, high-pitched voice, are treasured in the memory of many former students, as the outward symbols of a rare and inspiring personality. Caven's will remain a name to inspire the Canadian Church, for together with the gifts of a scholar and an ecclesiastic he possessed a quality of sainthood.

The youngest of the retiring Moderators was the brilliant minister of St. Matthew's Church, Halifax, of the Synod of the Maritime Provinces in Connection with the Church of Scotland, George Munro Grant. Grant was the son of a Pictou County farmer, and at the date of the Union was in his fortieth year. His mother was a descendant of ministers of the Kirk, and the home had the

atmosphere of piety and culture typical of Kirk folk. At seven, while playing with a machine he lost his right hand, a cruel accident, which determined that his path to success should be through fields of learning. Once as a pastor he consoled a lad who had lost a hand by the words: "I would not be where I am to-day had I not lost my right hand."

The Kirk body in Nova Scotia possessed no training school for the ministry, and Grant spent some time in West River Academy which had been opened in 1848. He was one of four who were sent in 1853 to Glasgow for ministerial training aided by funds provided by the Church. At Glasgow he loaded himself with honors, both in his studies and as a leader of undergraduate life. The preaching and friendship of Norman MacLeod of the Barony Church confirmed him in his attachment to the Kirk, but the party strife in religion, of which he saw much both in old and new Scotland, aroused in him a deep craving for peace and union, which became the chief motive and constant passion of his life. Refusing opportunities in Scotland he returned to Nova Scotia in the beginning of 1861, to put his splendid endowments and training to the service of Canada.

Sent to labor in small charges in Nova Scotia and Prince Edward Island, he won by extraordinary local success an opportunity commensurate with his powers, and became minister of historic St. Matthew's in 1863. He immediately took the lead in reviving Dalhousie University, which had lapsed as he said into, "a museum, post-office and lumber room." Union in state and Church was his cherished ideal, and he ventured to offend the provincially minded by his espousal of the cause of Confederation. He co-operated in public causes with the distinguished Roman Catholic, Archbishop Conolly, a man of exceptional breadth and independence with

whom he formed a genuine friendship. As convener of the Home Mission Committee of the Synod he wrestled with the problems of church extension in the Maritime Provinces. But he looked beyond their borders and welcomed and eagerly supported the movement for a general union of Presbyterians. In 1872 he accompanied the Dominion Government Engineer, Sandford Fleming, in an expedition to the Pacific Coast. This western trip of over five thousand miles (less than a thousand of it by rail) supplied the material for his influential book, "From Ocean to Ocean." Grant was among the first Canadians to think nationally. His book is eloquent of the vastness of the heritage of the young Dominion; but he is ever aware that Canada's destiny depends on the soul of her people, and that "a nation is saved by inspiring and formative ideas."

His election to the Moderatorship of the Maritime Synod on the eve of Union, was a fit recognition of his leadership. Two years later, on the retirement of Principal Snodgrass of Queen's, Grant was chosen his successor. His services to Church and country in that responsible post are still fresh in the memory of many living. Some later interests of his life will call for mention below. A fellow student said of Grant that he "worked like a Hercules." He had the art of making others work as well, by imparting to them something of his idealism. He consecrated his abounding energies to the great issues of his day, and left a record of achievement equalled by few Canadians. He died May 13, 1902.

Dr. William Snodgrass was a native of Renfrewshire, Scotland, and an alumnus of Glasgow University. He was appointed by the Colonial Committee of the Church of Scotland, and having been licensed and ordained was sent to labor in Prince Edward Island. It has been said that beside his predecessors as pastor of St. James

Church, Charlottetown, he was "intellectually as Saul was physically among his brethren." Four years later his talents were recognized in a call to St. Paul's Church, Montreal. In 1864 he was chosen to succeed Dr. William Leitch as Principal of Queen's University and Primarius Professor of Divinity. The University was then distracted by inner conflict and impoverished by the failure of the Commercial Bank. Soon afterwards a provincial grant was withdrawn, and a crisis arose which occasioned a special meeting of the Synod in January, 1869. The Synod, led by Dr. Snodgrass, heroically resolved to secure one hundred thousand dollars, as an endowment fund, an amount so large that "the boldest held their breath." Snodgrass and MacKerras did the work of canvassing, and passed, by some thousands, their objective.

The Union movement of the seventies received the full support of Dr. Snodgrass. He was a prominent member of the Joint Committee and some of his letters to Dr. Topp in that connection indicate his earnest desire for Union. "I remember very well," writes Dr. Malcolm Macgillivray, "the disappointed expression on his face when a severely-worded legal document of protest was served upon him by the irreconcilable 'Antis' of that day; but he led, and we followed, to the great meeting in Victoria Hall." As a lecturer he was much admired, especially for a course on the Sermon on the Mount. Toward the new critical and evolutionary thought of his day he was open-minded. "Really get to the point of view of their authors and there may not be much to disturb us," he would say.

His service to Canada closed in 1877 when, disappointed by Assembly's failure to appoint a new Professor in Theology, and not feeling strong enough physically to continue his heavy task, he resigned and returned

to his native land. He labored for some years in the parish of Canonbie, retired in 1896 and died July 27, 1907.

Dr. John Cook, elected Moderator of the first General Assembly of the Church, was adjudged by the late Dr. Robert Campbell of Montreal, "the most distinguished minister that Presbyterianism in Canada has been able to boast of." "Dr. Cook," Dr. Campbell adds, "stood for the Church of Scotland at its best. He had a noble presence, was tall, broad shouldered, and handsome. His countenance showed lines of both strength and acuteness. Dignity and benevolence sat on his brow. His beaming face, once seen could never be forgotten. He would be singled out among a thousand for his distinguished bearing." Dr. Cook was a native of Sanquhar, once famous as a covenanting centre, and while a student of Edinburgh University had been a pupil of Dr. Thomas Chalmers. It was in 1836 that he came to St. Andrew's Church, Quebec. The charge was the oldest of the Church in Canada, strong in numbers and wealth, and situated at the port of entry of overseas traffic. Throughout his long pastorate he saw many a shipload of home-seekers disembark, and felt the significance for the Church of this pathetic stream of immigration.

Cook possessed in a high degree the qualities requisite for a Moderator, and more than once occupied that office in the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland. In 1840 he was a delegate to the Home Land to secure aid and a charter for the proposed Queen's University, and after its inception he was long an influential member of its Board of Governors. Familiar with the controversy which ended in Disruption, he favored the Free Church leaders, and openly said that if he were in Scotland he would be with them. When the question arose in Synod, however, of

breaking the connection implied in the title of the Canadian Church, he stoutly resisted this policy, and after a memorable debate with Dr. Bayne carried three-quarters of the Synod with him, and the nominal connection was retained. He was appointed Principal of Queen's in 1858, but resigned in 1859 to return to his beloved Quebec charge. He became Principal of Morrin College on its foundation in 1860. In this College he taught to the end of his long life. His pastorate ended in 1884.

In 1861 he rejoiced in reunion with his old pre-Disruption friends. His part in the Union of 1875 has already been briefly indicated. His wisdom and resource, his benevolence and Christian sympathy, made him a prince of committeemen, and the Union Committee was fortunate in its first Convener. His gift for administration was marked, and the practical quality of his mind is shown by the fact that he wrote with authority on life insurance.

The volume of sermons which he published exhibits a capacious and reflective mind, and an insight into the needs of the human heart. The keynote is the saving and healing power of God's love. Another marked characteristic is that of optimism in regard to human society. Cook was a forward-looking man. He felt the urge of progress characteristic of the nineteenth century, and saw before the Church a shining pathway of advance in the application of Christian principles to common life. His death took place March 31, 1892.

The Union of 1875 owed much to Dr. Alexander Topp, for twenty-one years Minister of Knox Church, Toronto. Dr. Topp was born at Sheriffmill near Elgin, Scotland, in 1815. A precocious student, he was graduated from King's College, Aberdeen, and licensed to preach at the age of twenty-one. He was called to the parish Church of Elgin, and could claim to be the first Kirk

minister to receive appointment under Queen Victoria. He gave nine years' service to this parish, joining the Free Church in 1843, but retaining the leadership of most of his congregation. Another pastorate of six years, in an Edinburgh charge, preceded his coming to Canada. In 1858 he accepted a call from Knox Church, Toronto, whose minister, Dr. Robert Burns, was now to devote his entire time to the work of his chair in Knox College.

Dr. Topp was an active promoter of the Union of 1861, and was honored with the Moderatorship of the Synod of the Canada Presbyterian Church in 1868. He became Secretary of the Joint Committee on Union in 1870, having entered the Committee as Convener of the Committee of his own Church. Both offices he retained throughout the period of negotiation, fulfilling with skill the duties involved, and patiently removing obstacles to Union. It was largely in testimony to his faithful services to the cause of Union that he was chosen to succeed Dr. Cook as Moderator of the General Assembly in 1876.

Dr. Topp retained the admiration of his former congregations, and refused opportunities to return to his Edinburgh charge. In 1879 in failing health he visited Scotland, and preached what proved to be his last sermon, in his old church in Elgin. A heart attack followed the effort, and he reached Toronto unable to resume his full duties. He died suddenly while in prayer with a sick parishioner, October 6, 1879. In a memorial service held in his former church in Edinburgh his successor said of him: "If his convictions were deep and strong, his sympathies were truly catholic, and he was gifted with no small share of that practical wisdom for which the men of Issachar were distinguished—the wisdom to know the times, and what Israel ought to do."

Dr. Topp is remembered as an effective preacher,

with fine presence, benign countenance, resonant voice and eloquent language.

Dr. William Reid, to whom as senior among clerks of the uniting courts fell the duty of reading the Basis of Union on the Union occasion, was Dr. Topp's life-long friend. From his home in Kildrummie he went to King's College, Aberdeen, where he took the Master's degree at the age of seventeen. Filled with missionary zeal by the example of Alexander Duff, young Reid sought service abroad, and was captured for Canada by the Glasgow Colonial Society in 1839. In January, 1840, he was ordained and inducted into the charge of Grafton and Colborne, an important and extensive field of the Kirk Synod. He was active in the foundation of Queen's College; but with the Disruption he associated himself with the Free Church body, and took a prominent part in the beginnings of Knox College. He was the first Secretary and Treasurer of the Knox Board. In 1873 he was Moderator of the Assembly of the Canada Presbyterian Church. His prominence in church courts was not due to any talent or inclination for oratory; he was noted rather for short and exact statements which appealed to men of judgment. He was Synod Clerk in 1851 and continued the office jointly with William Fraser after the Union of 1861. From 1849 to 1853 he was minister at Picton. In 1853 he succeeded John Burns as Agent and Editor of the *Missionary Record* of the Free Church, and removed to Toronto. His editorial duties ended with the Union of 1875, but he remained Agent of the Western Section and Joint Clerk of Assembly. He was Moderator of the General Assembly in 1879. In 1890 the fifty-year anniversary of his ordination was celebrated in Charles Street Church, Toronto, a number of the Church leaders of that day

joining in words of appreciation and congratulation. His death took place January 21, 1896.

Naturally conservative, Dr. Reid nevertheless moved forward when persuaded by the demands of the age, and accepted such changes as the use of organs in the churches rather from conviction than from inclination. No man was better versed in procedure; and many a Moderator leaned upon him for direction. It is still recalled that once, at the close of an Assembly in which his guidance had been much required, the worthy Moderator's mistaken phrase, "I adjourn this Assembly" was instantly corrected by Dr. Reid's eager whisper, "No, Moderator, you *dissolve* this Assembly." He was a man of frank sincerity and profound charity, and possessed, as his friend Dr. Gregg said, of "a truly catholic spirit." He never allowed the growing cares of his office to secularize him, or to wean him from his interest in poetry and biography, in which he was deeply read. His greatest intellectual gift was that of an almost infallible memory.

William Fraser, with Dr. Reid, Clerk of the Canada Presbyterian Church in 1875, and subsequently one of the Clerks of the General Assembly of the Presbyterian Church in Canada, was born at MacLennan's Brook, Pictou, in 1808. He was one of Dr. McCulloch's Pictou Academy students, and on graduation was sent as a missionary to Upper Canada. In 1835 he settled at Bond Head, from which pastorate he retired after forty-six years of continuous labor, in 1881. He became Clerk of the United Presbyterian Synod in 1851, and in 1861 Joint Clerk of the Canada Presbyterian Synod. He was Moderator of the Canada Presbyterian Assembly in 1872. His life was full of ordered activity and he always enjoyed abundant health. Amid many labors he preserved a

calm, judicial spirit, and was noted for his unvarying industry and punctuality. Of his talented sons, Dr. R. D. Fraser of the "Publications," and Dr. J. B. Fraser, formerly a medical missionary in Formosa and now of Owen Sound, are well known to the Church. Dr. Fraser's death took place on Christmas Day, 1892.

John Hugh MacKerras, Clerk of the Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland, was born at Nairn, Scotland, in 1832. His father, who was a school-teacher, emigrated to Glengarry County, and taught in Williamstown. Prepared in his father's school, young MacKerras entered Queen's University in 1847 and by 1852 was a graduate in arts and theology. Entering the ministry in the Synod of the Church of Scotland he accepted a charge at Bowmanville in which he served with distinction for fourteen years. In 1865 he became Clerk of the Synod. In 1866 he was appointed to the chair of classical literature in Queen's University. He gave his limited strength, in conjunction with Principal Snodgrass, to the task of recruiting the finances of Queen's, and the price of success was his health and his life. "In that cause," reads the Queen's Board's minute on his death, "he gave himself in sacrifice." He served in the early years after the union of 1875, as one of the three Joint Clerks of Assembly. Professor MacKerras was wise, resourceful, and active in practical affairs. Scholarly and painstaking in the classroom, he took a personal interest in his pupils, and was considerate even in rebuke. His geniality and humor did not fail him in translating a Latin passage; but the chief impression left upon his students is well phrased by one of them, "the enthusiasm and vividness of his spirit." This and his polished style—a style which to-day "would be con-

sidered slightly too ornate"—made him a highly attractive preacher and public speaker. His early death, January 9, 1880, brought sorrow to a wide circle.

The youngest of the Clerks of the uniting courts in 1875 was Alexander Falconer, of the Synod of the Lower Provinces. He was born at Riverton, Pictou County, in 1838, and was sprung of Hector stock. He was a student of the West River Seminary, and later of the Truro College, and after the completion of the required studies spent two post-graduate years in Edinburgh. He entered the ministry in 1862, his first charge being Zion Church, Charlottetown. Although this cause was small and unpromising, Mr. Falconer's success in the work was pronounced. He was made Clerk of the Island Presbytery, and in that office displayed not only high administrative gifts, but an unusual talent for record keeping. Superior penmanship, before the days of the typewriter, was a valuable accomplishment in a clerk, and the Presbytery records of that day have been described as "specimens of neatness worthy of imitation."

Falconer's able and effective preaching was known beyond the Straits, and in 1869 he accepted a call to Dartmouth, N.S., where he was pastor at the time of the Union. In 1873 he became Clerk of the Synod of the Lower Provinces. From 1877 to 1885 he was pastor of Greyfriar's Church, Port of Spain, Trinidad, where he did much to interest Scotch merchants and others in the missions of the Canadian Church. This period was followed, after a year abroad, by a long pastorate in Prince Street Church, Pictou, from which he retired only in 1908. He was Convener of the Foreign Mission Committee, Eastern Division, from 1892 to 1904. He was Moderator of the Maritime Synod in 1896 and of the General Assembly in 1906. His later years were spent in Halifax. He died July 23, 1911.

Dr. Falconer's modesty scarcely allowed full scope to his talents. He was a man of broad, sane and scholarly mind, an able preacher and a kindly and faithful pastor. His chief service to the general work of the Church was made through the Foreign Mission Committee, whose policies he guided through twelve years. Like Dr. William Fraser he lived to rejoice in the success of his sons, whose names, Sir Robert Falconer, President of the University of Toronto, and Dr. J. W. Falconer, of the Presbyterian College, Halifax, are famous among us.

William MacMillan of East River, Clerk of the Synod of the Maritime Provinces in Connection with the Church of Scotland, though personally favorable to the Union, yielded to the attitude of his congregation and remained out of the ranks of the Presbyterian Church in Canada. His ministry in East River ended with his death, February 18, 1889. Three years later his congregation attached itself to the main body.

Allan Pollok's is a name of well deserved renown. He came from Scotland to Nova Scotia, a young minister of twenty-four, in 1853, and began a twenty-two year pastorate in New Glasgow, N.S. No one else, during that period, approached Pollok in influence within the Kirk Synod. He was Convener of its Union Committee in 1870, and played a notable part in the beginnings of the united body in 1875. He opposed the use of the word "infallible" of the Scripture in the Basis, as "applicable to a person, not to a document." In 1875 he became Professor of Church History and Practical Theology in Halifax College, and in 1894 succeeded Principal McKnight. In 1900 he was Moderator of Assembly. He became Honorary Principal in 1904 and died July 7, 1918, at the age of eighty-nine.

Pollok was a man of extraordinary vigor of body and mind. At eighty he walked twenty miles at a pace that

sent a youthful companion to bed with fatigue. That strength had been developed in missionary journeyings in former years. Though not a specialist, he was a scholar; and a colleague said of him that he could ably fill any chair in Theology. He was highly esteemed by his students, who admired his irresistible humor, manly sympathy, and honesty of mind.

Of the elders prominent in the Union negotiations, two at least later served in eminent places in both Church and Nation.

In 1903 a veteran statesman sat on the porch of his Winnipeg home and recalled, for readers of the *Westminster*, the meeting of the Joint Union Committee of 1870. The person interviewed was the Hon. David Laird. He was a native of New Glasgow, P.E.I., and the first preacher he remembered was John Geddie. Educated at West River and Truro, he turned on graduation to journalism, and in 1859 founded the Charlottetown *Patriot* as a semi-religious newspaper. Entering politics, he voiced the Island's reluctance to join Confederation, pending satisfactory guarantees, and then helped to negotiate the terms on which it consented to enter the Dominion. As Minister of the Interior for the Mackenzie Government (1873-1876), and as first Lieutenant-Governor of the North-west (1876-1881), he distinguished himself for wisdom and justice. When the Riel Rebellion came men lamented that Laird, whom the Indians trusted, was no longer at Battleford. In 1898 the Laurier Government made him Indian Commissioner. He died at Ottawa, January 12, 1914, aged eighty-one. A stalwart of the Church, Laird kept its interests at heart. He aided Western missions, opening his house at Battleford for Church services. His commanding figure was marked with reverence by younger men in many an Assembly.

With the name of David Laird may be coupled that of his companion on the Union Committee and in the building of the West, Hon. Alexander Morris. Morris was a native of Perth, Ontario, studied at McGill and Glasgow, entered the legal profession in 1851, and ten years later began a political career. As Lieutenant-Governor of Manitoba and the North-west Territories (1872-1877), and later in the Ontario Legislature, he won high esteem. A secular writer on the Western Provinces has praised "the high integrity and absolute justice" of both Morris and Laird. Morris was the author of political treatises on Canada, and a prominent and early advocate of Confederation. In the picture which forms the frontispiece of this book, he is seen addressing the Union Committee. His death took place in 1889.

The name of James Croil may fitly close this partial list of worthies. Though by no means the youngest of his colleagues on the Committee he was destined to outlive them all. He died November 28, 1916, at the age of ninety-six. Mr. Croil was the son of a Glasgow merchant. He came from Glasgow University to Canada, in 1841, and purchased historic Chrysler's Farm. In 1865 he became Agent for the Church of Scotland in Canada, in 1872 Editor of the *Presbyterian*, and in 1876 managing editor of the *Record*. He was given responsibilities in connection with many Church committees. His literary work will be noticed in a later chapter. He was a fine example of the type of educated Scottish layman whose primary interest is in the work of the Church.

CHAPTER IV

COURTS, COMMITTEES AND BOARDS

THE SUBORDINATE STANDARDS of the Presbyterian Church in Canada, in accord with the express principles of the Reformers, emphasize the catholic or universal character of the visible, as of the invisible, Church:

"The visible Church, which is also catholic or universal (not confined to one nation as under the Law) consists of all those throughout the world who profess the true religion, together with their children." (Confession of Faith, XXXV: 2.)

The Church is to be organized nationally, but a national Church is regarded as an integral part of the Church that is world-wide and catholic. Our fathers had no thought of organizing an unrelated sect or denomination. They reformed the Church for their own nation, hoping for communion with other national churches, and asserting the principle of a supernational organization, with "œcumenical" or universal councils.

Government is as essential to a church as to a state, and in every church it takes a characteristic though not an inflexible form. The form of government of the Presbyterian Church in Canada corresponds closely with that of the Church of Scotland. The Scriptures were regarded by the Scottish Reformers as the ultimate authority in polity as well as in belief, and in their reform of the Church constitution they endeavored to follow New Testament models. The Church of Scotland adopted in 1645 the *Form of Presbyterial Church-Government* prepared by the Westminster Assembly, which embodied

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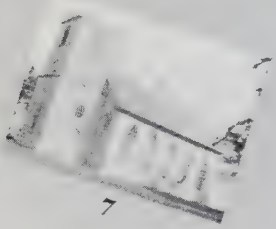

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CHURCH BUILDINGS OF HISTORIC INTEREST, I

1. Covenanters' Church, Grand Pré, N.S. 2. Kildonan Church. 3. Greenoch Church, St. Andrew's, N.B. 4. Old Log Church, Zorra, Ont. 5. Log Church, Grande Prairie, Alta. (built by W.M.S.). 6. Original First Church, Edmonton. 7. The Dock Church, Alberton, P.E.I. 8. Original Knox Church, Winnipeg.

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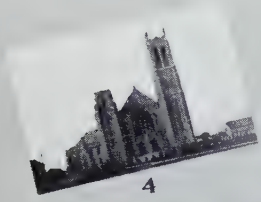

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CHURCH BUILDINGS OF HISTORIC INTEREST, II

1. St. James' Square, Toronto. 2. St. Matthew's, Halifax (Old Building). 3. Knox, Calgary. 4. St. Andrew's, Moose Jaw. 5. First Church, Truro (Old Building). 6. St. Andrew's, Quebec. 7. First Church, Vancouver. 8. Erskine, Montreal.

Scottish practice. By the Basis of Union this document became the general guide of the Canadian Church in matters of polity.* The essential factor in this polity is that it is *conciliar*. Briefly, this means that the Church is governed by councils or courts consisting of the duly qualified and appointed persons "orderly associated." Government is not exercised by individuals; every act of government is determined on in council. The members of these councils or courts are ministers and elders.† The former, having been trained and ordained to the ministry of the whole Church, represent historic Christianity. The latter, elected by the people, represent the people.

Every presbyterially organized or conciliar church body has one supreme court or council, whose decisions, constitutionally reached, are binding upon the Church and can be revised only by the supreme court itself. There may be subordinate courts, of one or more ranks in respect to authority, with jurisdiction in smaller areas. The names attached to these courts though established in usage, are not essential. The number of subordinated courts is a matter of expediency, and roughly depends upon the size of the body. In the early period of the Reformed Church of Scotland only one court above Kirk sessions was in existence, called an Assembly (a word which had been applied to all church meetings). Later, synods and presbyteries took their

*The language of the Basis of Union is: "In accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the 'Form of Presbyterian Church-Government.'" (By a clerical or printer's error "n" has replaced "l" in the word "Presbyterial" of the original title. "Presbyterial" is an adjective to describe a form of polity and has no suggestion of denominationalism.)

†In Presbyterian Standards the name *elder* is not essential. "Other church governors which officers the Reformed Churches generally call elders," says the Form of Presbyterial Church-Government.

places under it and by its authorization. In Canada, as we have seen, there were instances in which a presbytery was the sole court above sessions of an independently governed Church. Wherever subordinate courts appear they are erected by decision of the supreme court. Often in our history this has involved changing the name of the supreme court from Presbytery to Synod, and sometimes from Synod to Assembly. Of the four churches united in 1875, three had Synods as their supreme courts. The Synod of the Canada Presbyterian Church became a General Assembly in 1870 and set up synods in subordination to itself. None of these changes in respect to name and additional grades affect fundamental conciliar principles, or violate the subordinate standards of the Church. These essential principles may best be indicated by a few sentences from the *Confession of Faith* and the *Form of Presbyterial Church-Government:*

"There ought to be such assemblies as are usually called synods or councils (Confession of Faith, XXXI: 1). There is one general Church visible held forth in the New Testament. . . . It is lawful and agreeable to the Word of God that the Church be governed by several sorts of assemblies, which are congregational, classical and synodical. . . . Synodical assemblies may lawfully be of several sorts, as provincial, national and œcumenical. It is lawful and agreeable to the Word of God that there be a subordination of congregational, classical, provincial and national assemblies for the government of the Church." (Form of Presbyterial Church-Government.)

It is apparent from these extracts that mere nomenclature is a matter of indifference. Four gradations in the courts of the Church are, however, following contemporary practice, definitely contemplated, and a fifth is held in view as desirable.

The "congregational assembly" is what we com-

monly call the session; the "classical assembly" (or "classis" of the Dutch Reformed Church, so-called also by English writers of the sixteenth and seventeenth centuries) is the Presbytery; the "synodical assemblies" are the "provincial" synods and the "national" General Assembly. The Church is not bound to any stated number of courts in series; but for the efficient operation of national Presbyterian or Reformed Churches these four have hitherto been found adequate. The "œcumenical" or universal "assembly" or General Church Council of presbyterially governed churches, bodying forth the "visible, catholic Church" of the Confession, was to the fathers of Westminster, and remains to us, an unfulfilled but inspiring ideal.

Important constitutional changes were of course necessitated by the Union of 1875. The united Church was numerically and territorially much larger than any of the four which entered it. Opponents of Union had foretold that the resulting body would prove "unwieldy," and its first Assembly was seized of the importance of making immediate provision for efficient and uninterrupted government and administration. A prompt and thorough-going revision of all church courts, in respect to their bounds, membership and functions, involving the amalgamation of overlapping subordinate courts and the symmetrical co-ordination of the whole structure, was recognized as unavoidable. This reconstruction was carried out with harmony and comparative ease.

In regard to the membership of the supreme court itself radical reform was necessitated by the Union. In each of the uniting churches all members of presbyteries were entitled to sit in the supreme court. The same plan in the united Church would have given the Assembly a membership of about 1,300, a number far

too large for a deliberative body, while the travelling expenses of so many would have been burdensome. A Committee on the Constitution of the Assembly was immediately put to work, and recommended as follows:

"That the General Assembly shall consist of one-fourth of the whole number of ministers on the Rolls of the several Presbyteries with an equal number of Representative Elders."

"That the members of Assembly shall be appointed by each Presbytery at an ordinary meeting held at least thirty days before the meeting of Assembly."

These proposals were adopted, referred to presbyteries in accordance with the terms of the Barrier Act, and in slightly amended phraseology became a permanent act of Assembly in 1877. This one-in-four representation was maintained until 1902, when by a similar process the proportion was further reduced to one-in-six. Proposals to reduce it further (to one-in-eight, one-in-ten or one-in-twelve) have been made, but never adopted.

The first Assembly employed a Committee on Organization to bring in recommendations regarding the structure of the subordinate courts. Having debated and modified the recommendations of this committee, Assembly formed four synods and thirty-three presbyteries, as follows:

I. The Synod of the Maritime Provinces, comprising eleven Presbyteries,
II. The Synod of Montreal and Ottawa comprising five Presbyteries,
III. The Synod of Toronto and Kingston, comprising nine Presbyteries,
IV. The Synod of Hamilton and London, comprising eight Presbyteries.

It is of interest in view of subsequent expansion to note that the Committee's proposal to form a fifth

Synod, of Manitoba, extending to Vancouver Island, was rejected, and the Presbytery of Manitoba with eight ministers was attached to the Synod of Hamilton and London. The bounds of the synods having been defined, they were instructed to meet in the various Montreal churches, in order to bring recommendations to the Assembly regarding the bounds of the presbyteries. These meetings were held, and the recommendations presented were, with slight alterations, confirmed by Assembly.

Assembly has from time to time dealt with other constitutional questions, but before noting any of these it will be best to refer to some aspects of what is called Procedure. In the 1875 Assembly it was wisely agreed:

"That until rules for regulating the business of the Courts of the Church are adopted, these shall be governed by the well-understood principles and practice of Presbyterian Churches; it being understood that no rule or precedent of any one of the four Churches just united, inconsistent with the principles or practice of any of the other Churches, shall be of binding force, until it has been reaffirmed by the Assembly."

This provided against disputes, but left a field for legislation. Under procedure fall many matters of constitutional importance, determining the relations of the church courts. The most characteristic relationship between the courts in Scottish practice is that defined by the Barrier Act. This act of Assembly of 1697 was designed to prevent hasty and ill-considered legislation. It requires the approval of Presbyteries for the proposed legislation, necessitates postponement for at least a year, and provides opportunity for discussion revealing the state of opinion among the membership.

The operation of the Barrier Act may be illustrated by the reconstruction of Assembly referred to above.

The first resolution of Assembly took the form of a Draft Act, 1875, to be referred to presbyteries. The action of Presbyteries being favorable, Assembly in 1876, amending the draft act, made it an Interim Act, thus temporarily putting it in force, and sent it down in this final form for the verdict of presbyteries. Again sustained, it was in 1877 enacted as a permanent law. The Assembly of that year was constituted in accord with the terms of the law, in force as an interim act. Had it been rejected by Presbyteries or not re-enacted by Assembly in 1877, the next Assembly would have been constituted like those of 1875 and 1876. But the Barrier Act is not a part of the standards of the Church, and itself required to be enacted by Assembly as a rule of procedure. This measure was recommended by the Committee to Mature Measures in 1876, at once became an interim act, and on approval by Presbyteries was re-enacted as a standing law of the Church in 1877.

Another matter of procedure is the Overture. Overtures are requests for certain action proposed by an inferior to a superior court. Recognized in the history of Presbyterian Churches since the early eighteenth century, the Overture was provided for in the rules of procedure of the uniting Churches before 1875. It was accordingly sanctioned in the Rules and Forms of Procedure published in 1879. Any member of the Church may make a proposal to the session of his congregation; Sessions may overture presbyteries, Presbyteries may overture synods or Assembly, and synods may overture Assembly. Thus any member or any court may initiate legislation. The records of the Church show that the bulk of its legislation has originated in presbyteries and gone to Assembly by Overture. Assembly by the Barrier Act puts the measure before the whole Church; the returns from the remit constitute a guide to the next

Assembly, which is then ready to act. Needless to say, very many of the proposals made have not passed through the whole process and become law. These brief statements may help to clarify various references below to measures upon which church courts have made decisions.

One of the weightier matters which, in the Presbyterian Church in Canada, comes under the head of procedure is that which regulates the ordination and induction of ministers. This involves the Formula of Subscription, or the terms on which ministers are required to signify their adherence to the standards. The uniting Churches each possessed such a formula, with a set of questions for ordination, and these questions differ considerably in detail. A new formula was presented by the Committee to Mature Measures in the Assembly of 1876. Assembly authorized the continuance of the use of the older formulæ for a year, and sent the new one down to presbyteries. It was finally assented to in 1878.

The main variation in the new document from what was common to the earlier formulæ lies in the obvious effort to emphasize the Scriptures and to sit a little more loosely to the Confession. The older phrase to describe the Scriptures was: "the only rule of faith and manners"; in the 1878 formula the word "infallible" is inserted before "rule." In regard to the Westminster Confession, the candidate is no longer required to declare it "the confession of his (your) own faith," as in all the four bodies united in 1875. These terms of subscription have been retained without change.

In order to guide procedure in the church courts a book of forms was required, and the labors of a committee presided over by Dr. George Bell produced the first edition of the "Rules and Forms of Procedure of the Presbyterian Church in Canada," authorized 1878 and published in 1879. Revised editions of this book have

been published by order of Assembly in 1889 and in 1903, and several later editions issued by the Board of Publication have incorporated more recent changes.

The constitution and procedure of the subordinate courts is of course also subject to action of the Assembly. The membership of synods has always simply consisted of that of the presbyteries within their bounds. To the supreme court belongs the right to "receive and dispose of petitions, overtures, references, complaints and appeals from inferior courts." The synod is also authorized in its limited sphere "to judge and dispose of complaints and appeals," and "dispose of overtures." Since the Union there have been repeated attempts to give the synods more business to do and more authority and influence in the Church. In 1893 the Synod of Toronto and Kingston overtured the Assembly for process of legislation to give synods the right "to issue all complaints and appeals, not involving doctrine or polity, that may come before them." The question was remitted under the Barrier Act, and after two years' discussion the presbyteries failing to sustain the proposal, Assembly took no action.

The matter came up again in 1897, and was bandied between Assemblies and presbyteries for the following half dozen years. Definite proposals were reached, but no action was taken. Again in 1917, Assembly received an overture from the Synod of Montreal and Ottawa, seeking "a better distribution of work between the synods and the General Assembly." A Committee of Assembly brought in next year a startling plan of decentralization, by which Assembly was to meet only every third year, and Education, Missions and the Benevolent Funds were to be largely controlled by synods. This was rejected in the presbyteries, fifty-one to seven; and no action was taken by the 1919 Assembly.

Possibly it would have proved advantageous if the Assembly had been relieved by the Synods of some of its heavy docket of business. Meanwhile Synods have served a useful purpose, with their limited jurisdiction, as intermediate courts, and their annual meetings have proved a stimulus to the Church's life and work.

A number of questions regarding membership of presbyteries have been discussed and decided. With regard to the position of retired ministers it was enacted in 1878 that their names should be retained on the rolls of their presbyteries with "liberty to take part in deliberations but not to vote." Two years later the rule was altered to give the full rights of membership to retired ministers so long as they reside within the bounds of their former presbyteries. An Act of Assembly in 1911 declared the Presbytery to consist of ordained ministers within its bounds who are pastors, professors, officials of Assembly, appointed for not less than one year to Home Mission fields; Foreign Missionaries, or others placed on the roll by special Act of Assembly, or retired ministers resident within the bounds of the presbytery to which they belonged on retirement; together with an elder from each pastoral charge and mission field in which there exists an organized session.

In 1917, in order to equalize the numbers of ministers and elders, presbyteries were authorized to appoint the requisite number of additional members from the eldership within the bounds. In the same year it was provided that assistant ministers be admitted on application of their congregations. In 1918 the residence requirement in the case of retired ministers was dropped, and in 1923 their names were ordered to be duly transferred to the roll of any other presbytery within whose bounds they should take up residence. In 1924 this regulation was

held by the Assembly as an interim act and remitted to Presbyteries in the terms of the Barrier Act.

The presbyteries of the Church have usually been animated and busy courts, and have governed the affairs of the Church in all local matters.

Another constitutional question which has been discussed without legislation is that of term instead of life service for elders. An overture from the Presbytery of Owen Sound in 1901 asked that congregations be permitted to elect elders for a term of years. The proposal was remitted to presbyteries, disapproved by forty to eight, and "laid on the table" at the following Assembly. In 1919 the project was revived in an overture from the Presbytery of Toronto, calling for a five-year term. This was remitted to presbyteries, rejected by them, seventeen to twenty-nine, and dropped by Assembly, 1920.

The plan of term service would have been a return to early Scottish practice. The First Book of Discipline (1560) states: "The election of elders and deacons ought to be made every year once . . . lest of long continuance of such officers men presume upon the liberty of the Kirk." The permanent eldership dates from 1581, although even then elders were permitted to relieve one another. Some Presbyterian bodies, such as the American Presbyterian Church (North) have a term system.

The Church has made one change in her standards since 1875. From 1886 to 1889 Assembly dealt with the question of discipline under the section of the Confession which states that "a man may not marry any of his deceased wife's kindred nearer in blood than he may of his own, nor a woman of her husband's kindred nearer in blood than she may of her own." After due procedure the Assembly struck this clause (XXIV 4) from the Confession as received in the Church. In this connection

a stiff fight took place in Assembly (1887) over what Dr. Caven, replying on behalf of the Assembly to Reasons of Dissent, called "the liberty of the Church in a constitutional way to revise her standards." The Assembly's action was a clear assertion of that liberty, and a precedent for later changes. The mother Church has indeed frequently altered her subordinate standards since 1560. The Westminster Confession itself, as a basis of intended union of English, Scottish and Irish Churches, marked a considerable revision of earlier statements.

The courts cannot of course remain constantly in session, yet the work of the Church must go ceaselessly on. To carry the acts and policies of the courts into effect permanent Committees and Boards have gradually been developed, which in a large degree represent the executive or administrative branch of the Church's government. The subordinate courts normally act when required as executive bodies for the Assembly, but it would be quite impossible for them to perform all executive tasks. The Scottish Assembly has long utilized for this purpose what is known as the Commission of the General Assembly, consisting of all members of Assembly, with others specified. The Commission, by an old law, meets in May, August, November and March, and may also be called by the Moderator for emergent business. It has also employed permanent Agents, or financial secretaries,who receive and disburse its funds. To meet the demand of her growing work, missionary, educational and benevolent, an increasing number of committees and boards arose. In this respect both the Established and the United Free Church of Scotland have an imposing array of organization, the symbol of their vigorous and efficient service. Sixty committees are listed in the "Principal Acts of the General Assembly of the Church of Scotland" for 1920; fifty-two in the 1924 volume. In

1921 the United Free Church had twenty-six standing and special committees.

The Presbyterian Church in Canada, owing to the relatively great areas in which it operates, could never have utilized successfully the Scottish Commission plan. Instead it has depended for this work solely upon agents, secretaries, committees and boards. And while it is not so amply provided with special organs of administration as the Motherland churches, yet these organs fulfil an equally necessary and important function in the body.

There are listed in the Acts and Proceedings of the First General Assembly, 1875, thirty-one boards and standing committees. Of these twenty-one were appointed by the Assembly, and the remainder taken over as already constituted in the uniting Churches. The present number (1924) is thirty-seven. A few of these, mainly college boards and senates, are directly continued since 1875; a number have been formed by amalgamation of previously existing committees, while others have been constituted by Assembly with their present form and functions. In addition there have always been a number of special committees appointed for some temporary service. Synods, presbyteries and sessions also have their boards and committees resembling in general those of Assembly: these cannot here be detailed. The history of the organization and work of the Assembly's boards and committees is an epitome of the Church's expansion and development. A very brief and incomplete outline of this phase of our history is all that space will allow.

The mission work of the uniting Churches in 1875, both Home and Foreign, was already suitably organized. In Home Missions, the Eastern and Western Sections were at first provided with committees. Dr. William Coch-

rane of Brantford, a man of high talent and incomparable energy, was the Convener of the Western Committee from 1875 till his death in 1898. The story of expansion in the work directed by the Committee in that important period will be summarized later. He was succeeded by Dr. Robert H. Warden, whose valuable service ended with his death in 1905. Dr. John MacMillan (1882-1899), Dr. Thomas Stewart and Dr. J. S. Sutherland have been conspicuous among Conveners of the Eastern Committee. The proposal to employ a salaried secretary for the Western Committee was rejected by presbyteries in 1878. A Superintendent, whom we shall meet with later, was, however, appointed in 1881; and in 1902 Dr. E. D. McLaren became Secretary of the Committee. In 1911 Dr. A. S. Grant was appointed Convener and General Superintendent, and Dr. J. H. Edmison, Secretary. In 1912 the Board of French Evangelization, originated in 1878 with Principal D. H. MacVicar as Chairman, was amalgamated with the Home Mission Committee.

The work of the Committee was further expanded by the amalgamation with it of the Board of Social Service and Evangelism in 1915. The latter had sprung out of the Department of Temperance and other Moral and Social Reforms, formed by Assembly in 1907 on an overture from the Presbytery of Pictou, 1906. The Board of Moral and Social Reform, with Dr. G. C. Pidgeon as Chairman and Dr. J. G. Shearer as Secretary, replaced this Committee in 1908. In 1911 its name was changed to read: Board of Social Service and Evangelism. Its amalgamation with the Home Mission Board, proposed by both boards in 1914, was effected in 1915. Dr. A. S. Grant was made Convener and General Superintendent, and Dr. J. G. Shearer Superintendent of Social Service and Evangelism, while Dr. Edmison's services were retained

as Secretary of the Board. Dr. Grant retired in 1916 and Dr. Shearer in 1919. Dr. Edmison became General Secretary, D. N. M. McLachlan, Field Secretary for Social Service, and Dr. C. G. Young for Non-Anglo-Saxon work. Amalgamation of the Eastern and Western Sections took place in 1920.

Similarly, Foreign Mission Committees were appointed for the Eastern (or Maritime) and Western Sections. That of the Western Section secured in 1892 the services of Dr. R. P. MacKay of Parkdale Church, Toronto, as its Secretary. This secretarial appointment was finally decided upon only after a remit under the Barrier Act, and Dr. MacKay was elected by ballot from four candidates nominated in Assembly. Dr. MacKay, the honored Dean of the Church's secretaries, has now given thirty-three years of fine leadership in the direction of the Foreign work. In 1913 the two sections combined in the support of work in Korea; and the proposal to unite the committees was agreed to in the 1915 Assembly. The measure went into effect at the end of that year, the Committee being temporarily provided with two Conveners, Principal Alfred Gandier, Toronto, and Dr. G. A. Sutherland, Halifax. The latter retired in 1916.

Another of the major departments of the Church's work is under the care of the Board of Sabbath Schools and Young People's Societies. A Sabbath School Committee had been appointed in 1875. The work and leadership of this Committee will be noted in a later chapter. The recommendation for a Sabbath School secretary came up in 1890, but not until 1905 was an appointment finally made. In that year J. C. Robertson of Milltown, N.B., accepted the new office. In 1895 a Committee on Young People's Societies was formed with

R. Douglas Fraser as Convener. In 1912, on the recommendation of this Committee, Assembly combined it with the Committee on Sabbath Schools, and in 1913 it was designated the Board of Sabbath Schools and Young People's Societies, and C. A. Myers became Associate Secretary. The amalgamated Board began with joint Conveners, W. R. MacIntosh and Dr. Alexander MacGillivray. It has since been headed in turn by W. J. Knox and R. B. Cochrane.

Closely related to the last named Board is the Board of Publication, whose function is described as "to prepare and issue such Lesson Helps and Papers as are deemed necessary for the purposes of the religious education work of the Church," and "to provide congregations and officials with equipment and supplies." The work of supplying periodicals was first given to the Committee on Sabbath School Publications in 1898; the Committee entered on its work the following January under Dr. Warden's convenership. In 1917 it became the Board of Publication. Its ever-expanding functions were in 1920 made to include co-operation with the General Board in conducting the *Presbyterian Witness*, then made an official organ of the Church. During the greater part of this period Mr. John Lowden acted as Convener. Dr. R. Douglas Fraser was Editor and Business Manager from 1898 to 1920. On his retirement these two offices were separated and occupied by Dr. J. M. Duncan and Rev. D. M. Solandt, respectively.

The Board of Education was first approved by Assembly in 1913, with Dr. D. M. Ramsay as Chairman. It consisted of twelve persons appointed by Assembly and a representative of each of the eight theological colleges. To this Board fall the duties of co-ordinating the work of the colleges, making recommendations to

Assembly regarding applicants for admission to the ministry, suggesting regulations re courses of theological study, and related matters.

Until 1897 there were three Finance Committees, centred at Halifax, Montreal and Toronto. In that year these were reduced to two, one for the Eastern and one for the Western Section. A Committee on Systematic Giving took rise in 1904 in response to an overture from the Synod of Toronto and Kingston. In 1911 the preparation of a Budget, or plan for the combination and allocation of the estimates of the funds, was assigned to this Committee, and the first Budget report appeared in 1912. The Eastern Section also adopted the Budget plan. In 1912 the Board of Finance was established to supercede the Committee on Systematic Giving, with the duties of securing revenue, receiving estimates and overseeing expenditures. The first Convener was Dr. W. G. Wallace.

In 1919 on discussion of matters arising out of the Report of the Finance Board and an overture from the Presbytery of Westminster for a General Executive, Assembly appointed a Committee to consider the co-ordination of the Boards of the Church. This Committee recommended the formation of a General Board. In 1920 this Board was accordingly appointed, consisting of a Chairman, two members, with additional names according to the number of communicants, from each synod, two members from each of four boards and from the Women's Missionary Society, one from each of the other Departments, with the Moderator and the Treasurer as ex-officio members. The General Board replaced the Board of Finance, controlling all financial matters. It also co-ordinates the activities of other boards and committees, and "takes concern for and initiates action helpful to the faith and order, the life and work of the

Church." The Committees on Systematic Giving in Synods and Presbyteries were replaced by General Interests Committees to act in co-operation with the General Board. Dr. D. R. Drummond of Hamilton was made Chairman of this Board, and Dr. Robert Laird, Secretary. The Eastern office was retained, in charge of an Agent, Dr. Thomas Stewart; but Dr. Laird became Treasurer of the whole Church.

This condensed statement of the development of the chief executive committees and boards of the Church illustrates the increasing co-ordination of the Church's work, the association of allied departments, and the ever more complete unification of the Eastern and Western work. The Church since 1875 has become less provincial and more Canadian.

CHAPTER V

THE MINISTRY AND ITS TRAINING

IT IS characteristic of all branches of the Church of Scotland, as of other Reformed Churches, that in them the office of the ministry has been held in the highest estimation. To have a son in the ministry was the dearest ambition of many parents; and proud indeed was the godly mother in Israel of our acquaintance who boasted that she had "three sons meenisters and ane 'maist as gude as a meenister." Without laying any emphasis upon the merely mechanical aspects of continuity in the ministry, the Church has concerned herself to secure a succession that would be apostolic in the spiritual sense, of those ordained to the sacred office. In this way the high standards of excellence required and attained in the ministry in Scotland, became one of that nation's greatest traditions.

In the initial equipment of candidates for the ministry there were certain requisites which a Scottish professor is alleged to have summed up as "brains and the grace of God." "If you lack the grace," he added, "the Lord may help you; but if you lack the brains, the Lord help you!" And while men of moderate talents have rendered able service in the ministry, the process of selection and training has been made sufficiently exacting to discourage, with few exceptions, the incompetent.

In Canada the Church, faced by rapid immigration and wide-spread spiritual destitution, felt the temptation to ordain to the ministry a class of untrained and unfit men. There was a day when the need of an educated ministry required vigorous emphasis. The late Dr.

R. M. Grant of Orillia, writing under the pen-name, "A Knoxonian," in the *Canada Presbyterian* for 1894 notes a happy change in attitude on this question during the preceding generation:

"We think we remember articles in the *Record* of that time and short reports of speeches in which it was clearly shown that the Church needed an educated ministry. We venture to say that our friend Dr. Laing delivered many a speech on the necessity of an educated ministry, or something of that kind. Unless our memory is greatly at fault, Dr. Burns once opened a session at Knox with a lecture that was in substance a plea for an educated ministry. . . . How opinion has changed on this question in thirty or forty years. Now about the only thing you hear people say is that ministers are not educated half enough. . . . There has also been an entire revolution outside our own Church."

But if people needed to be reminded of the necessity of making provision for ministerial training, they made, on the whole, a worthy response to the appeals of the far-sighted Church leaders who laid the foundations of our college system.

The Church of 1875 possessed six colleges in which Theology was taught; one of these has since been closed, while three new ones have been opened in the Western Provinces. It may conduce to clearness if in our brief sketch of college history we follow a geographical sequence and move from the Atlantic to the Pacific.

The Presbyterian College, Halifax, proudly traces its origin back to the early days of Pictou Academy. From 1820, when theological classes began in the Academy, to 1858, the school was situated chiefly at Pictou and West River. But in 1838 it followed Dr. McCulloch to Halifax, and on his death in 1843 it went with Dr. John Keir to his charge in Malpeque, Prince Edward Island. Sir William Dawson was among the students who crossed

the Straits to study with Keir. In 1848, however, James Ross of West River, opened the West River Seminary. The Seminary occupied "a dingy and ill-ventilated room above the little country schoolhouse," and each of the twelve students in turn kindled the fire and swept the floor. The theological course during this period was a four-year course, but the annual term was only six weeks! Dr. Keir and Dr. James Smith took the theological classes from 1850, and Dr. Ross maintained a classical course, the session of which was of longer duration.

By 1858 the first line of railway had connected Halifax and Truro, and the latter's central position was more apparent than before. A building was erected in Truro, and entered in the autumn of that year. Dr. Keir's death immediately followed, but the weakened staff carried on. Dr. Thomas McCulloch (Jr.) had joined the classical department, and that department flourished in Truro.

Meanwhile the Free Church College had come into existence in Halifax, having been opened in 1848 under Professor Andrew King, with three students in Theology. In 1852 the College occupied a building on Gerrish Street, and in 1855 Alexander McKnight, was added to the staff. The Union of 1860 brought the Truro Seminary to Halifax, and in 1865 the teachers of the Academy joined the staff of Dalhousie University. After the retirement of Doctors Smith and King, Professor John Currie, formerly of Maitland, replaced Professor McKnight in the Old Testament chair, the latter becoming Professor of Systematic Theology. The Kirk gave Dr. Allan Pollok to the College in 1875, and the noble triumvirate, McKnight, Currie and Pollok, guided and inspired the generations of Maritime students until Dr. McKnight's death in 1894. Robert A. Falconer became a lecturer

in 1892 and Professor of New Testament Exegesis in 1895. Dr. D. M. Gordon in 1894 became Professor of Systematic Theology. Of these the former is now Sir Robert Falconer, President since 1907 of the University of Toronto, and the latter is Principal Emeritus of Queen's University. Dr. Pollok retired in 1904, and the office of Principal was filled for a short period by Dr. Robert Magill. In 1909 he was in turn succeeded by the present Principal, Dr. Clarence Mackinnon, Moderator of the 1924 Assembly, who holds the chair of Church History and Practical Theology. Of his colleagues Dr. J. W. Falconer was appointed to the chair of New Testament in 1907, Dr. H. A. Kent to that of Old Testament in 1908, and Dr. J. M. Shaw to that of Apologetics and Systematic Theology in 1914.

The College "has been compared," writes J. A. McGlashen, "to the Ark of the Covenant, moved from place to place, till David, in the days of Israel's unity and prosperity, found a permanent resting place for it in Mount Zion, beautiful for situation."

It reached its present noble site on Pine Hill in 1878. An endowment fund of $100,000 had been projected, with the ardent advocacy of George M. Grant, and largely secured, in the previous two years. In that year a desirable property on the North-west Arm was purchased and occupied. The building has been enlarged in 1890, 1914, and 1920, and now accommodates one hundred and fifteen students. Houses were built for the professors in 1894, and a building for use as a Library was erected in 1898.

From small beginnings and through days of adversity the oldest College of the Presbyterian Church in Canada has come, increasing in service and accumulating great traditions. In 1920 her centenary was fittingly celebrated. Of her 531 graduates to that date, forty-three

had gone to Foreign Mission work, not a few had served in other parts of Canada and in the United States, while four-fifths of the charges of our Church in the Maritime Provinces were occupied by her sons.

Morrin College sprang up on a foundation of nearly $50,000, the gift of Dr. Joseph Morrin, a distinguished physician of Quebec, who died in the year of its inception, 1861. The deed of trust, executed in 1860, gave direction for "the establishment of a university or college within the City of Quebec for the instruction of youth in the higher branches of learning, and especially of young men for the ministry of the Church of Scotland in the Province of Canada." In accord with the donor's wish, Dr. John Cook became its first Principal. During the sixties the renowned English theologian, Edwin Hatch, was attached to the Classics department for a time. Dr. Weir, formerly of Queen's, taught Hebrew and Church History in the College from 1864 to 1891. Among its other teachers of note were Dr. John Thompson, later of Sarnia; Dr. Thomas Adamson, who became well known as a theological writer in Scotland; Dr. Donald MacRae, and Dr. A. T. Love. But, situated as it was in an environment of Roman Catholicism, the College declined for lack of support. From 1898, when a heavy deficit was reported, to 1905, Assembly failed to secure a report from the Board. An investigating committee learned in 1905 that the Governors had not thought a report to Assembly incumbent upon them, that no teaching had been given in Theology for some years, "although the Governors could not remember when it had ceased," and that instruction in Arts had ceased about 1899 or 1900. The trust funds of the College have since been employed to aid the Boys' High School of Quebec, Montreal Presbyterian College, the Literary and

Historical Society (which occupies the building), and other approved causes.

Montreal had possessed McGill University since 1821 and in the sixties was advancing rapidly as a commercial city. In 1864 the Montreal Presbytery of the Canada Presbyterian Church overtured the Synod to have a college established there. The project seems to have arisen in conversations between Principal Dawson and John Redpath. As a result the Presbyterian College, Montreal, secured a charter in 1865, and the Board, under the Chairmanship of Dr. William Taylor of Erskine Church, together with the Presbytery, labored to provide an endowment. This effort was so far successful that by 1867 instruction was begun. William Gregg, then of Cooke's Church, Toronto, and William Aitkin of Smith's Falls, gave three months each, in turn, during the winter of 1867-1868. Accommodation was generously provided in the basement of Erskine Church. In 1868 Donald Harvey MacVicar was appointed the first Professor of Theology. With the appointment of John Campbell of Charles Street Church, Toronto, to the chair of Church History in 1873, Dr. MacVicar became Principal. He held this office with distinction till his death in 1902. John Scrimger of Calvin Church, a recent graduate of Knox College, was appointed lecturer in 1874, and in 1882 became Professor of Old Testament. Dr. Scrimger succeeded to the Principalship in 1909. Montreal, like Halifax, had its three mighty men, in the eighties and nineties; and their names are MacVicar, Campbell and Scrimger. Dr. Campbell died in 1904.

A feature of the work in the Montreal College has been the French Department, in which the services of a French Protestant scholar, Daniel Coussirat, were utilized as lecturer in 1869 and as French Professor of Theology

from 1880 till his death in 1907. Dr. Charles Bieler became his successor in 1909. From 1892 to 1904 Dr. James Ross, and from 1905 to 1908 Ewen A. McKenzie, occupied the chair of Practical Theology. Principal Scrimger died in 1915 and was succeeded in the following year by Dr. Daniel J. Fraser, who has held the chair of New Testament since 1904. Dr. R. E. Welsh was appointed to the chair of Church History and Apologetics, and Dr. A. R. Gordon to that of Old Testament, in 1907, and Dr. E. M. Best to that of Religious Education in 1920.

Another feature of recent years has been the system of co-operation introduced in 1912, in which the Presbyterian College became a member of a group of four co-operating colleges of different communions. A Joint Board for the control of the co-operative work of the colleges was incorporated in 1913, with W. M. Birks as Chairman. While the Professors are still appointed as before by the respective church bodies, "it is understood that no appointment of a professor will be made by any college without consultation with the Joint Board of Governors." Lecturers are instructed "carefully to avoid anything that might be justly considered distinctly denominational teaching."

Montreal Presbyterian College is the only college of the Church which gives the degree of Doctor of Divinity by examination.

The initial move toward the organization of Queen's University was made in a meeting of Kingston Presbyterians held December 18, 1839, attended by John Mowat, John A. MacDonald, William Reid, and other young men who afterwards reached fame. The Synod took up the project, and the charter of the University was obtained in 1841. It assigned to the Committee of the General Assembly of the Church of Scotland the duty of

appointing the first Principal of the University, who was also to be Primarius Professor of Divinity. The first session opened March 7, 1842, with Dr. Thomas Liddell, late of Edinburgh, as Principal, and P. C. Campbell as Professor of Classics. A flight of Queen's students to Knox, and a generally discouraging situation, followed the Disruption, and in 1846 both the original members of the staff resigned and returned to Scotland. A successor in the Principalship was found in John Machar of St. Andrew's Church, Kingston, 1846. Dr. Machar taught the classes in Hebrew. James George of Scarboro held the chair of Systematic Theology, and Hugh Urquhart of Cornwall that of Biblical Criticism and Church History, 1846-1854. In 1854 Principal Machar resigned, and not till 1857 were the services of Dr. John Cook obtained as Interim Principal and Primarius in Divinity. In 1860 the place was permanently filled by Dr. William Leitch, who died four years later.

In 1864 William Snodgrass succeeded to the office. On his resignation in 1877 Dr. George M. Grant was appointed. Dr. Grant's regime of twenty-five years marked an epoch in Queen's history. Dr. D. M. Gordon of Halifax, Grant's early friend, and already a distinguished leader of the Church in East and West, was chosen to succeed him in 1903. Principal Gordon resigned his office as Primarius Professor of Divinity in 1912.

J. B. Mowat of Niagara, son of the above mentioned John Mowat and brother of Sir Oliver, joined the staff in 1857, and labored till his death in 1900, as Professor of Old Testament. He was succeeded by Dr. W. G. Jordan, formerly of Strathroy, who had been made Assistant the previous year.

Donald Ross of Lachine accepted the chair of Apologetics and New Testament Criticism in 1883. The chair of Church History was filled in turn by Samuel McComb,

John MacNaughton, and Ernest F. Scott. Dr. Scott was appointed in 1908 and in 1910 was transferred to the chair of New Testament. In 1919 he yielded to offers from Union Seminary, and in the following year the New Testament chair was filled by the appointment of J. F. McFadyen, Principal of Hislop College, Nagpur, India. Dr. Robert Laird, now General Treasurer of the Church, was Professor of Practical Theology from 1909 to 1913. Dr. H. T. Wallace, now of the Glebe Church, Toronto, was associated with Dr. Jordan in the Semitic Department from 1909 to 1921. John Dall occupied the chair of Church History from 1910 to 1918.

Until 1912 the Faculty of Theology was a part of the University. The Staff and students of the University were of different communions, and the University needed support from other than Presbyterian sources. After long and animated discussion it was decided by the Assembly of 1911 to form a separately organized Theological College, and this was effected in 1912. A close affiliation with the University is retained, the latter conferring degrees in Divinity on recommendation of the Faculty of Theology. Principal Gordon's place on the Theological Faculty was taken by Dr. William Morgan of Tarbolton, Scotland. In 1911 Dr. Donald Ross was appointed Interim Principal, and in 1912 Principal, of the Theological College. He retired in 1917, and in 1918 Dr. S. W. Dyde, Principal of Robertson College, Edmonton, was chosen to succeed him, with the chair of Practical Theology. This he afterwards exchanged for Church History. G. M. Macdonnell was Chairman of the Board from its formation till his death, 1924. Suitable buildings for Arts and Theology were erected in 1880; these have since been greatly extended. The College numbers in its Alumni 514 names.

Knox College was born immediately after the Disrup-

tion in the Church of the Canadas, and at the outset attracted the majority of the students formerly attending Queen's, the Kirk College. By appointment of the newly formed Synod its work began in November, 1844, two instructors having been provided and fourteen students being in attendance. The College had as yet no name, and no permanent home; it was housed in the residence of Henry Esson, who had been appointed Professor of Literature and Science. "Physically it consisted (wrote Dr. John Somerville) of one room with a long table, two wooden benches, a few chairs and some shelves of books." In 1846 the College received its name; it was not till 1858 that it was incorporated, with provision for a Board of Management and a Senate.

Dr. Robert Burns was the first permanently appointed Professor in Theology, his chair being Church History. From 1846 to 1856 he gave only part of his time to the College: he then had Christian Evidences added to his work and gave his entire time. He resigned in 1866. From 1847 to 1870 Dr. Michael Willis was Professor of Systematic Theology, and after 1857 was Principal. George Paxton Young succeeded Mr. Esson in 1853, and for the next eleven years taught Philosophy and "Evidences" with distinction. From 1868 to 1871 he was again in the College; at the latter date he accepted the chair of Metaphysics and Ethics in the University of Toronto. The Divinity Hall of the United Presbyterian body was united with Knox in 1861. From 1867 to 1901 Dr. J. J. A. Proudfoot, a son of William Proudfoot, was Lecturer in Practical Theology.

Dr. William Caven began to lecture in Knox in 1864, and in 1866 became Professor of Biblical Theology. In 1890 the appointment of J. Y. Thomson relieved him of part of the Old Testament work. He was made Principal in 1873 and died in 1904. Professor Thomson died

in 1895. From 1896 to 1898 Dr. G. L. Robinson, now of McCormick Seminary, and from 1898 to 1910 Dr. John E. McFadyen, now of the United Free College, Glasgow, occupied the chair of Old Testament. Dr. H. A. A. Kennedy was appointed to the New Testament Department in 1905, but joined the Faculty of New College, Edinburgh, in 1909. His successor, Dr. Robert Law, died in 1919.

Dr. William Gregg was a lecturer in 1864, and in 1872 became Professor of Apologetics and Church History. Having resigned in 1890 he was relieved of the former subject, but continued in Church History till 1896, when James Ballantyne was chosen to succeed him. Dr. Ballantyne died in 1922. The work of Apologetics was conducted after 1890 in turn by Professors Thomson, Halliday Douglas, and J. D. Robertson. Dr. Robertson died in 1919, and the work of the chair was shared by Principal Gandier and Professor Kilpatrick.

Dr. William MacLaren, who held the chair in Systematic Theology from 1873, was appointed to succeed Principal Caven in 1905; in 1908 he was succeeded by Dr. Alfred Gandier, who holds the chair of Pastoral Theology and English Bible. Dr. T. B. Kilpatrick succeeded Principal MacLaren as Professor of Systematic Theology in 1905. Dr. Richard Davidson was appointed to the Old Testament chair in 1910, Dr. William Manson to that of New Testament in 1920 and Dr. John T. McNeill to that of Church History in 1922.

In recent years there has been increasing co-operation with the Theological Faculty of Victoria University. Knox has graduated 1,053 students in the eighty years of its history.

The College moved from Mr. Esson's house on James Street first to a house on Adelaide Street (1845) and then to one on Front Street (1846). In 1854 Elmsley Villa on

Grosvenor Street became its home. At the time of the Union of 1875 a suitable building was in process of erection on Spadina Crescent, which the College occupied for nearly forty years. The present building, situated on the University campus, a commodious and beautiful structure in Collegiate Gothic, was begun in October, 1912, and dedicated in September, 1915.

John Black, Missionary in Manitoba of the Presbyterian Church of Canada from 1851, was early convinced of the need of a college in Manitoba. By 1870 the growth of population and the approaching inauguration of the Province of Manitoba made the college proposal seem feasible, and in that year a provisional board was formed which circulated a prospectus and collected funds. The 1871 Assembly of the Canada Presbyterian Church appointed George Bryce, a native of Brantford and a graduate of Knox College, to organize the new institution. Seven students attended during the first session, 1871-1872, which was held in a house in Kildonan. A log building was erected there in 1872, and in that year Thomas Hart, a Paisley man, graduated from Queen's, joined the staff. The Assembly of 1873 was petitioned by "certain parties from the town of Winnipeg" whose spokesman was Dr. Bryce, to have the College moved to Winnipeg; Dr. Black was opposed to this action. Assembly appointed a commission consisting of Robert Ure and William Cochrane to deal with the matter. The Winnipeg location was chosen. A frame building was erected in 1875, and in 1882, on a site on Ellice Avenue, a more permanent building arose. This building was much enlarged in 1892.

Manitoba College was an Arts institution, and only in 1883 was a Theological department added. In that year Dr. J. M. King was made Principal and Professor of Theology. The next permanent appointment

was that of Andrew B. Baird, who became a lecturer in 1887 and Professor of Church History in 1891. For eleven years, 1892 to 1902, inclusive, the theological course was given in the summer, in order to enable students to labor on mission fields during the winter. Principal King died in 1899, and was succeeded as Principal the following year by Dr. William Patrick. From 1899 to 1905 Dr. T. B. Kilpatrick was Professor of Systematic Theology and Apologetics. Dr. E. G. Perry accepted the chair of Old Testament in 1905, and Dr. J. Dick Fleming that vacated by Dr. Kilpatrick, in 1907. Doctors Bryce and Hart retired in 1909, and Principal Patrick died in 1911. Dr. Baird was Acting Principal until 1919, when Dr. John MacKay accepted the Principalship. F. W. Kerr was appointed to the chair of Religious Education in the same year. Intimate relations obtained with the University of Manitoba from its inception in 1877, and in 1914 most of the Arts work of the College was transferred to the University. Co-operation with Wesley College in Arts instruction began in 1889, and was later extended to Theology. The College numbers 298 Alumni in Theology.

St. Andrew's College, Saskatoon, the youngest College of the Church, was founded to meet the needs of students at the University of Saskatchewan (opened in 1909) who had declared their intention of entering the ministry. As early as 1909 the Synod of Saskatchewan received an overture from the Presbytery of Saskatoon on the matter. The Assembly of 1912, acting on an overture from the Synod of Saskatchewan, and learning that there were over twenty such students, appointed a Committee to organize the College. It was specified by Assembly that the College was to admit Methodist and Congregationalist students on equal terms with Presbyterians. A Board was incorporated and the contract let for a building

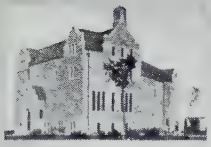
on a site furnished by the University. Dr. Edmund H. Oliver, Professor of History in the University of Saskatchewan, was appointed Principal by the Assembly of 1913, and classes in Theology were opened in 1914. The work of the College was much affected by the war, Principal Oliver being overseas for a considerable period. The services of President Murray, Professor Arthur S. Morton of the University, and others, were employed, and classes were maintained. Rev. M. F. Munro and Dr. D. S. Dix, both of Saskatoon, who had served as lecturers from the inception of the College, were appointed in 1919 to the chairs of Practical Theology and Systematic Theology, respectively. In 1920 the Assembly gave the College special duties in connection with the training of workers among the New Canadians. A fine modern building was erected in 1923 to be used as a College Residence and School Home. The name originally adopted was The Presbyterian Theological College, Saskatoon; last year this was changed to St. Andrew's College. The College has now seventy graduates in the ministry.

First in 1907 and again in 1910 the Synod of Alberta recorded its desire for a Theological College. On presentation to Assembly of an overture of the Synod which had originated in the Presbytery of Edmonton, Robertson College, Edmonton, was called into being in 1910. It was opened in October, 1911, occupying a ten-roomed house on 76th Avenue, Strathcona. In 1922 the College occupied a substantial and commodious building on Whyte Avenue near the buildings of the University of Alberta. Dr. S. W. Dyde, now Principal of Queen's College, was Principal of Robertson College from 1911 to 1918, and was succeeded in 1919 by Professor John M. Millar, who had been from the outset Professor of English Bible. Since 1913 an Extra-mural department

has been carried on by Professor Arthur T. Barnard, who has also lectured in Church History. Since 1923 there has been close co-operation with Alberta College (Methodist), and the work of staffs and students is combined. Robertson has graduated fifty-two students in Theology in the thirteen years of its history.

In 1906 the Presbytery of Kamloops overtured Assembly to found a Theological College in British Columbia; and in 1907 Assembly authorized its foundation in Vancouver. The first session was held in the summer of 1908, beginning in April. In May the College took the name of Westminster Hall, and in June, Dr. John MacKay of Crescent Street Church, Montreal, was appointed Principal and Professor of Systematic Theology. In 1909 Dr. G. C. Pidgeon was appointed to the chair of Practical Theology and in 1910 Dr. W. R. Taylor became Professor of Old Testament. In 1914 Dr. Taylor retired to accept the Headship of the Department of Semitics in the University of Toronto. From 1915 to 1920 James A. Sharrard, formerly Principal of Indore College, India, lectured in Old Testament, and during the same period John T. McNeill lectured in Church History. Principal MacKay was succeeded by Dr. W. H. Smith of St. John's Church, Vancouver, in 1919. Co-operation with the Anglican and Methodist Colleges necessitated the change to a winter session in 1923. The College occupies a comfortable building on Barclay Street, and possesses a magnificent site on the University grounds at Point Grey, where no doubt a suitable building will soon arise. The list of Alumni includes seventy-two names, besides thirty who have received part of their training in the College.

The war swept into its activities most of the student body in each of the colleges. Pine Hill sent forty-three, including the Principal and one professor, into military



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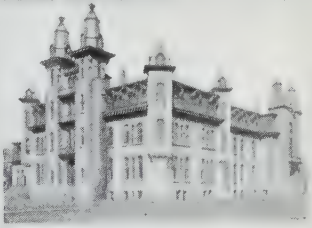

COLLEGE BUILDINGS OF THE CHURCH

1. St. Andrew's College, Saskatoon. 2. Knox College, Toronto, Present Building; below, Old Knox College, opened in 1875. 3. Presbyterian College, Halifax; above, Pictou Academy. 4. Presbyterian College, Montreal. 5. Queen's Theological College. 6. Westminster Hall, Vancouver. 7. Manitoba College, with original building above. 8. Robertson College, Edmonton.

service; of these seven students lost their lives. Montreal College sent forty-seven, of whom ten were killed, or died on service. The Queen's Honor Roll of dead contains the names of Professor Dall and six theological students. Knox College sustained a loss of sixteen, including one graduate. Manitoba College, in all departments, lost seventeen men. The Principal and twenty-one students of St. Andrew's enlisted, and the College mourned the loss of five. Robertson College sent thirty-nine and lost five. Out of an enlistment of sixty students and ex-students Westminster Hall suffered a toll of thirteen lives, including two graduates.

Of these theological student soldiers it may be said that their conduct was an inspiration to their fellows, and their sacrificial heroism remains a challenge to their successors.

From among the teachers of Theology whose influence on the ministry has been most powerful, and whose names are in special degree enshrined in the memory of many students, the following four may be taken as representative. (A number of those of whom sketches were given in Chapter III could with equal justice have been treated in this connection.)

Alexander McKnight, thirty-nine years Professor in Halifax College, was born in Ayrshire in 1826. Glasgow University, and New College, Edinburgh, gave him his training, and at Edinburgh he was a pupil of Chalmers, and of the famous "Rabbi" Duncan. On the latter's recommendation he was appointed by the Colonial Committee of the Free Church to the chair of Hebrew in the Free Church College, Halifax, in 1855. While specially equipped in Semitics, he was also highly qualified in the Classics and in Science. In 1871 he was transferred to the Chair of Systematic Theology. He became Principal in 1873, and was Moderator of Assembly

in 1885. The Professors for some years reported separately and in person to the Synod, and these reports are valuable as indicating the nature of the classroom work. "One day in each week," says Professor McKnight in 1875, "was devoted to a conversational exercise on the third volume of Hodge's 'Systematic Theology.'" Doubtless the conversation was animated and searching. At that date he also taught Church History with the aid of D'Aubigné's "Reformation," and Pastoral Theology with that of Blaikie's "Manual for the Use of the Ministry." In the same year Dr. Currie, who taught "Shemitic Languages," including "Chaldee" and Syriac, adds a postscript to his report: "I preached seventy times during the twelve months." Dr. McKnight, too, was a vigorous, convincing and acceptable preacher. He was looked on as progressive, and by some as dangerously so. He advocated the removal of the "deceased wife's sister" clause from the Confession fifteen years before the Church accepted this change. Dr. Robert Murray wrote of his "calm, wide and hopeful view of the movements of the age." Personally he was humble and approachable, a pleasant man to meet and "beyond measure regardless of the conventionalities." His wife, Catherine G. Kidston, was an aunt of Bonar Law. Dr. McKnight died April 27, 1894.

Donald Harvey MacVicar was born near Campbelltown, Argyleshire, in 1831, the seventh of a family of twelve. The MacVicars came to a farm near Chatham in 1835, and Donald in course of time found his way to the University of Toronto. In his University and Knox College period, the teacher to whom he owed most was George Paxton Young, afterwards his intimate friend. He was settled in Knox Church, Guelph, in 1859, but pressed to go to Montreal, where in the following year he began a fruitful ministry in Coté Street Church. He

participated in the origins of the Presbyterian College, and was pleased to see the first professorship offered to Dr. Young. When the offer was declined the Board recommended MacVicar's name to the Synod. During the thirty-four years in which he lectured he came to be widely regarded as among the ablest of teachers. Well informed in contemporary thought, his dogmatic positions were characteristically conservative. "His mind," says his son, Dr. J. H. MacVicar, "was more logical and analytic than creative. . . . But through the exercise of natural pedagogic gifts and a studied mastery of his science, the assimilated thoughts of others were made to quiver with life." His lectures were the product of unremitting toil, but in the classroom his major interest turned from the subject matter to the student's mind and soul. It was his view that "the teacher should rouse his pupils to the repeated exercise of the highest states of mental activity, and train them to think for themselves." He was a weighty (sometimes *lengthy*) and effective preacher, and a prominent member of the church courts. As Chairman of the Board of French Evangelization for twenty-seven years, and of the Protestant School Board of Montreal for fifteen years, he gave invaluable service to his province and city. Primarily his work was that of a teacher and a teacher of teachers. He made a beginning of teacher-training for Sunday School work, and foresaw that it would become general. He protested against the exclusion of the teaching of Jesus, with its power to heal class conflicts, from the curricula of schools and colleges. Fearless and prompt in public affairs, he more than once led in the defence of liberty of speech in Montreal. He died, December 15, 1902.

John Bower Mowat, youngest son of John Mowat of Kingston, a Scottish officer in the Napoleonic wars, was born in Kingston in 1825. He was graduated B.A. from

Queen's in 1845 and M.A. in 1847. His theological course was taken at the University of Edinburgh, from which honored institution he received in 1885 the degree of Doctor of Divinity. After a short term as assistant minister in St. Andrew's Church, Kingston, he accepted a call to St. Andrew's Church, Niagara, in 1850. In 1857 he was invited from a singularly successful pastorate to Queen's College, Kingston. For nearly twenty-five years the subjects of his chair included Oriental Languages, Biblical Criticism and Church History, but later his work was confined to the Old Testament.

Dr. Mowat as a teacher exacted and sought to impart thoroughness and accuracy. His primary insistence was on conscientious work. His position on matters of critical scholarship was conservative. Dr. Mowat was an able expository preacher, and spoke with profound appeal to the heart and conscience. He preached very frequently, often generously relieving a weary brother minister. In private life he was exceedingly courteous, friendly and hospitable. His house was the constant resort of Queen's students, and many a rustic freshman had opportunity to observe in his cultured home the social graces and customs of gentility. He was even more distinguished for the attractiveness of his Christian character than for his academic gifts. He never sought prominence in the church courts, but in at least one Assembly debate he took a distinguished part, that on the D. J. Macdonnell heresy case in 1876. Overcoming his reticence, he mounted the platform, and challenged any man in the Assembly to tell of an instance in which a minister of the Presbyterian Church had been deposed for entertaining doubts, and concluded with these sharp words: "Let it not go forth to the world that while they were stern and stiff with one of their good men, because of a doubt entertained by him, they were doing nothing

in regard to those men who were stupid and dull and whose preaching was useless."

The half-century of Dr. Mowat's ordination was celebrated a few weeks before his death, which took place July 15, 1900. His was the longest span of professorial service in the annals of any Theological College of the Church—an eventful period of forty-three years; and it is scarcely too much to say that he equally surpassed his compeers in the degree in which he was beloved.

John Mark King was born in Yetholm, Roxburghshire, in 1829. He was educated at Edinburgh University, and in the Divinity Hall of the United Presbyterian Church, and also studied at Halle under Tholuck and Neander, famous teachers of that day. In 1856 he came to Canada, and became minister of Columbus and Brooklyn, Ontario. From 1863 to 1883 he labored in Gould Street (later St. James Square) Church, Toronto, where his Sunday afternoon class was a feature of student life. In 1882 he became the first D.D. of Knox College; and in 1883 he was Moderator of Assembly. Appointed to Manitoba Theological College in that year, he took the chair of Biblical Theology. He gave much energy to the relief of the critical financial condition of the College, and exceeded the expectations of all in his remarkable success in this field. "As of Augustus and Rome," wrote his friend, Dr. James Orr of Glasgow, "it might be said of Dr. King and his College: He found it brick and left it marble." The Principal personally kept the College accounts, even to students' board bills: this he called his recreation. His personal generosity in more than one instance enabled a student to continue his studies. As a scholar he was well equipped. He read widely in French, German and English authors, and his posthumous book, "The Theology of Christ's Teaching" (Toronto, 1903),

has many citations of opinion from the best writers of his day. It is an elaborate and rather scholastic treatise, strongly leaning to conservative positions. He published a series of lectures given to the ladies of Winnipeg on "In Memoriam" (Toronto, 1898). In these lectures Dr. King appears as a penetrating student of poetry. But no printed page could convey the extraordinary personality of the man. Let us resort to a brilliant description by Dr. J. A. Macdonald, who, as Editor of the *Westminster* recalled in these words, after twenty years, Dr. King's preaching in St. James Square:

"While I write these lines I can see again the preacher as he stood a little to the right of the pulpit, catching up at intervals the sleeve of his Geneva gown, and counting off the points of his sermon, one by one, with the forefinger of his right hand on the fingers of his left, his head far forward as if to come nearer to you, and a note of eager insistence in his voice as though the burden of his message pressed almost to the point of pain." (*Westminster*, April 15, 1899.)

Similar, if less impassioned, was his classroom manner. His sincerity, wisdom and determination appeared in all that he did, and convincingly appealed alike to his students and to the merchants of the Western city. He died, much lamented, March 5, 1899.

The training received by the minister in his Arts course should not be left out of consideration, though any survey of it is here precluded by reason of space. Notable teachers in Arts, of different religious communions, have liberated, informed and inspired the minds of generations of ministerial students. Pine Hill graduates treasure the memory of that inspiring personality, the generous and sincere "Lord John" Forrest, for twenty-seven years President of Dalhousie University. Who can estimate, for example, the service to the intellectual

life of the Church of that eminent scholar, Dr. James Frederick McCurdy, for twenty-eight years Professor and Head of the Department of Semitics in the University of Toronto? Or of Dr. John Watson, with whom Queen's students have had to do for more than half a century and whose books and articles have reached thousands of others? For shorter periods other scholarly and sympathetic men have guided, from university chairs, the developing minds of ministers in the making. For the purposes of this book even a selected list of such names would be both futile and invidious. In recognition of the debt which the Church owes for this service to an uncounted number, let us call from the past one revered figure.

No name lingers with more delight in the memory of the many ministers who were his pupils than that of George Paxton Young. Though for a time connected with Knox College, Dr. Young was best known as Professor of Philosophy in the University of Toronto. He was born in Berwick on Tweed, in 1818, took an Arts course in Edinburgh, taught mathematics in Dollar Academy, and was trained in Theology in New College, Edinburgh. After serving in the Martyrs' Church, Paisley, he came to Canada in 1848, and was called to Knox Church, Hamilton. From 1853 to 1864 he was Professor of Religious Evidences in Knox College. In this period he published a few short treatises, one of which was entitled: "The Philosophical Principles of Natural Religion." He then resigned his professorship to become Provincial Inspector of Grammar Schools, in which office he brought about some needed reforms. He returned to take charge of the Preparatory Department in Knox, in 1868. His work in the University began in 1871, and ended with his death, February 26, 1889.

Dr. Young was looked upon as a Socrates, and like

Socrates he did not present a written system of philosophy. For this his explanation was that T. H. Green, in his famous "Prolegomena of Ethics" had set forth an identical development from Kant with that which he himself had quite independently worked out. Probably also he wished to reserve the right to change his mind. In person he was majestic, in manner deliberate; but he lectured with intensity and vigor. He was accustomed to give a luminous exposition of an opponent's view before proceeding ruthlessly to expose its defects. His especial *bête noire* was the realism of President McCosh of Princeton. "These views, gentlemen," he would say, "are not held anywhere outside of Princeton—or Bedlam." About 500 ministers of the Church passed through his classes and received a quickening of mind and spirit; while MacVicar, Scrimger, MacGregor Young, T. M. Logie, J. Y. Thomson and J. M. Duncan, were among those who looked to him as their intellectual father.

From ocean to ocean, from Pine Hill to Point Grey, the eight colleges stand, bulwarks of Christian learning, a chain of fortresses of truth and wisdom. As compared with Old World colleges, the eldest of them is but of yesterday, and we must think of them in terms of promise rather than of history. The sacrifices of countless thousands have gone to found and maintain them, and the devoted labors of teachers and students have given them the honorable place they occupy. With allied institutions of other communions they will continue to make an incalculable contribution to the Kingdom of God in Canada.

That contribution is by no means confined to the work of the classroom. The services of professors in the pulpits, courts and committees of the Church, the wide and increasing circulation of books from college libraries, the extensive and valuable work of student missionaries

between sessions, are among other factors that have to be accredited to the colleges.

Yet the primary task of the colleges is the teaching and study of Theology. This study makes the minister conscious that he is carrying on the work of many centuries. But to represent the past to the present he must also be aware of the present. He must know the language, the very dialect of contemporary thought. The various branches of theological study afford at once the most spiritual and the most practical education. The Church, said Dr. Thomas Arnold, "must give men to drink out of a running stream, not out of a stagnant pool." Through the colleges the Church makes possible the ever necessary progress of her thought life, and provides herself with trained interpreters who know how to relate generation with generation, and to bring forth from their treasure things new and old.

CHAPTER VI

NATIONAL MISSIONS

THE Presbyterian Church in Canada has units of its organization and numerous mission stations outside the bounds of the Dominion. But the final words of its official title have real significance. The Church is organized in nearly all populated parts of Canada; its membership is overwhelmingly made up of Canadian citizens; and it shares with other nation-wide communions an interest in the life of the whole Canadian people.

For Canada the changes of the last half century have been as rapid and as important as those of the previous period. The great development of Western Canada was scarcely begun in 1875. The Dominion then consisted mainly of the so-called Atlantic Basin, with the St. Lawrence lake-and-river system, and contained four million people. It now contains nine and a quarter millions, and considerably more than a quarter of this number inhabit the far vaster Hudson Bay Basin and the Pacific slope. In the first fifteen years of the present century Canada received nearly three million immigrants. In addition not a few of her own people have left their former abode to seek a new home within her borders. In the Old World the recent movement of population has been largely a rush to the centres of industry and trade. In the New World this factor is equally operative. While as late as 1891 our rural was more than double our urban population, the latter very nearly equalled the former in 1921, and has doubtless passed it since. At the same time we have thinly peopled the wide prairies. Agriculture in our day is almost as

dependent on the Industrial Revolution, or application of machinery to work, as are the manufacturing industries. It was in the eighties that the Canadian Pacific Railway began the transportation service which was essential to the growth of Western agriculture; and at the same time the self-binder came, to enable the farmer to reap and save with little help the crop on a large area. Then the great westward trek began. While as yet only one-seventh of the nation's arable land is cultivated, we have opened up an inland empire of agriculture almost unrivalled in the world. In British Columbia, and in New Ontario, mine and stream, forest and soil have offered large rewards to the manhood of the nations and drawn to scattered communities a mingled throng of home-seekers from every kindred and people and tongue.

The most exciting adventure in which Canadian churches have engaged, in the past half-century, has been the attempt to keep company with this migrant host, to provide the ordinances of religion in new settlements, and to minister to the souls of men engaged in a crucial economic task and exposed to the spiritual and moral perils of a strange environment.

Home Missions represent the Church's recognition of her obligation to aid in solving the national problems on their religious side. The motive behind them has always been something more than denominational ambition. When James MacGregor was sent by the Anti-Burgher Synod in 1786, he was instructed to aim "not to make Anti-Burghers but Christians." The true home missionary has always been an ambassador of Christ, and of his whole Church, to the whole body of the people. Before 1875 the Presbyterian Church was not nationally organized, and her home missions were still mainly provincial. Since then they have been increasingly

recognized as a national task, and an essential contribution to the making of the Canada all good men desire to see.

The Presbyterian Church in Canada has been true to her missionary origins, and has never ceased her missionary endeavor. Much labor and sacrifice have been expended in seeking to enter every open field of service to the Canadian people. Such was the magnitude of the task that the combined operations of all the churches have not been sufficient to accomplish it. Settlement has always somewhat outrun the expansion of Church organization. Yet the work accomplished constitutes a splendid chapter in the history of the sister churches, and of our own. It is a common task that they have undertaken; and it is their common achievement, rather than the isolated effort of any one branch of our divided Protestantism, that has turned many to righteousness, and preserved our country from the triumph of evil. Sectarian rivalries have indeed dogged the missionary's steps; but where the real problems of religious living on the frontier or in the crowded ward force themselves upon their consciousness, Christians realize that it is what they have in common that is important, not that wherein they differ; and this has increasingly been the experience of recent years.

We must refrain from the deserved tribute to the national missions of other churches, and turn to the honorable history of our own.

In the Maritime Provinces population has been relatively stable, and the Church has progressively taken possession of the unoccupied points. There were in 1875 fifty-three home missionaries employed, including thirty-six catechists, mostly students, for English and Gaelic work. In 1893 there were fifty-one student fields and

twenty-one "ordained" fields. In 1903 these numbers were changed to forty-seven and thirty-four. Last year forty-six fields were occupied. Most of the present fields have been opened only in recent years, while the older ones have developed into augmented or self-supporting congregations. The mission station has been indeed the chief growing point of the Church. It was estimated in 1904 that in the previous ten years, following the appointment of James Ross as Superintendent, the mission stations had added to the membership of the Church in the Presbytery of St. John alone, 1,750 families. For the three provinces Dr. Ross reported in 1917: "Taking the two classes of fields together (mission and augmented) we find that sixty-seven men supplied 175 preaching stations for an average of twenty-five weeks, giving altogether the equivalent of one man's labor for over thirty-two years to nearly 3,000 families and over 4,000 communicants; that 243 were added to the communion rolls; that the fields supplied paid for the schemes of the Church, $3,261.00, and for self-support, $20,474.00; and that the grants from the funds were $8,673.00."

A large part of the Maritime work is in the spacious interior of the Province of New Brunswick where population is scant. There are also industrial and railway centres such as Edmunston, MacAdam and Minto, and sections of St. John, which have called forth special community effort. At the Pier, Sydney, a Community House has been opened, to "let some sunlight through the jungle," as Dr. Ross described it, of the deplorable conditions attendant on the industrial development there. At a number of other points, including Stellarton in the heart of Pictou County, a new foreign population has required the Church's attention. In these centres the work is mostly co-operative, Baptists and Anglicans,

as well as Methodists and Congregationalists being in certain missions associated with Presbyterians. A large increase of work is still required in the Atlantic Provinces.

Until about the middle of the nineteenth century the ordinary work of the various branches of the Church in Upper and Lower Canada partook of the nature of home missions. This was true of the United Presbyterian Church to a later date than was the case in the other bodies, since its operations were mainly in the western parts of Upper Canada. Organization for home missions appears in the Kirk body in Canada in 1834, when Wm. Rintoul was made missionary secretary at large. In 1841 a Committee of the Synod was formed, and about the same time local associations in support of home missions arose in many congregations. In the Free Church and later in the Canada Presbyterian Church a similar development appeared. The Student Missionary Society of Knox College was formed by its first generation of students, and this society's activities soon began to bear important fruit in Home, French and Foreign Missions. By 1864 the Canada Presbyterian Church had eighty-nine charges listed as mission charges, while the Kirk body had twenty. When the Union took place in 1875 the mission stations in the Western Section numbered 169, of which eighteen were in Quebec, 138 in Ontario, twelve in Manitoba and one in British Columbia. Many of these rapidly progressed into self-supporting charges, leaving the Home Mission Committee free to enter new fields.

The work of "French Evangelization" was, as we saw, under a separate Board until 1912. There had been founded in Montreal in 1839 the French Canadian Society. By 1845 it reported work at about fifty stations; and it continued to show great activity, enlisting help from Scotland and Geneva, till about 1875. The growth of

parallel work conducted by the churches themselves resulted in their gradual absorption of the Society's tasks. In 1876 a Mission House was occupied in Montreal, and in 1877 a French church, L'Eglise du Sauveur, was opened with A. B. Cruchet as Pastor. The Pointe-aux-Trembles School founded under this Society in 1846 was taken over by the Presbyterian Church in Canada in 1880. Rev. J. Bourgoin was the esteemed Principal of this influential school from 1889 to 1900, when he was succeeded by Rev. E. H. Brandt.

In the years preceding the Union of 1875 Charles Chiniquy, formerly a prominent Quebec priest and a famous temperance worker, having gone at his Bishop's bidding to lead a French Colony in Kankakee County, Illinois, detached himself from Romanism, and with many of his people entered the American Presbyterian Church. In 1862 the Kankakee congregation applied for admission to the Canada Presbyterian Church, and was attached to the Presbytery of London. In 1876 this work was brought under the operation of the Board of French Evangelization, and Dr. Chiniquy was transferred to Montreal. His fearless exposure of the evils he had witnessed in Romanism, his extraordinary eloquence and ready pen, made him a notable force in the life of Quebec, and for a time it appeared that a mass movement into Protestantism was to sweep the French population. He was greatly in demand as a speaker, and lectured widely, often amid scenes of tumult occasioned by the opposition of the hierarchy and their sympathizers. His death took place in January, 1899, at the advanced age of ninety. The controversy of which he was the central figure, aroused many to an interest in matters of religion and education, and many of his countrymen owed their spiritual awakening to his ardent evangelism. In 1902 the number of French-Canadian converts in all the

evangelical churches in Quebec was estimated by Dr. John Campbell at between 30,000 and 40,000; while an equal number were thought to have gone abroad. Since then the work has been carried on with less antagonism, and with an increasing emphasis on education. The last Home Mission Report refers to the "tolerance and amity so noticeable between Catholics and Protestants to-day." It would be impossible to say how far recent notable advances in education among Roman Catholics have been due to the influence of Presbyterian and other non-Roman Catholic Schools. In 1912, when the work came under the Home Mission Committee, the number of charges was twenty-six, and the number has not greatly varied since. Two missionaries labor over long stretches of territory on the north and south banks of the St. Lawrence. A considerable amount of colportage is done. It is beginning to be felt that one of the great services which may be rendered by a French-speaking evangelical body is to form a link between English-speaking folk of the same religious allegiance and the mass of the Quebec population of the same language.

The development of New Ontario had its beginning in the expansion of lumbering interests in the Ottawa Valley and in the Muskoka district. Even in 1875 a Lumbermen's Mission conducted by the Presbyterian Church of Canada in Connection with the Church of Scotland had entered this region. It was about 1900 that the vast resources of the wide northern region of the Province began to be recognized. The silver of Cobalt became as important as the nickel of Sudbury. "Industries to employ 10,000 men are spoken of with as much indifference as we used to speak of a new shingle-mill," wrote Dr. Findlay in 1901. The Grand Trunk Pacific Railway, from Moncton to Prince Rupert, was begun in 1903, and now three lines cross the great northern belt

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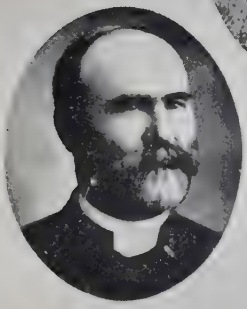

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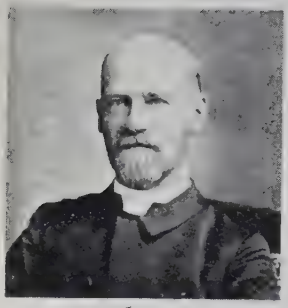

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PROMINENT FIGURES IN NATIONAL MISSIONS

1. Dr. James Robertson. 2. Dr. James Ross. 3. Dr. Allan Findlay. 4. Dr. J. A. Carmichael.
5. Dr. E. D. McLaren. 6. Dr. J. C. Herdman. 7. Dr. J. G. Shearer.

of the Province, opening up half a dozen districts each larger than Nova Scotia, and possessing resources in soil, forest and mine, which cannot but attract hundreds of thousands in the next generation. Of these districts Temiskaming is now filling up most rapidly. But the distances are immense. "No man," writes Dr. J. D. Byrnes, Superintendent since 1910, "should be asked to look after five congregations scattered over 200 miles of territory in a fairly well settled district, or another be asked to preach at as many points as possible on a 350 mile field." In Sudbury development has been halted since the War, but the work has been maintained under difficulties. New Canadians, especially Finns, are served at several points. In North Bay the lumber industry has been large, and difficult has been the effort to follow its shifting camps. In the Presbyteries of North Bay, Sudbury, Algoma and Temiskaming the work is largely organized on a union basis.

From the early days of the Ottawa Valley Lumbermen's Mission, of which Joseph Gandier was the veteran, through the eighties when Allan Findlay was making journeys of discovery among the camps, and finding Italians, Greeks and Scandinavians already presenting a New-Canadian problem, and during the era of rapid railway development early in the present century, when S. G. Steele with his dog-team covered hundreds of miles on the construction line, while others trudged on snowshoes from camp to camp, distributing such literature as they could carry, and speaking a word in season to the lumberjacks, down to the present day, these northern missions have been fortunate in the personal qualities of the men employed in them. Splendid foundation work has been done by both Methodists and Presbyterians, and the United Church of Canada will enter no field of greater opportunity.

To relate the epic of Home Missions in the Great West would require a separate volume. It was in 1851 that John Black first looked from Kildonan over the stupendous reaches of the Prairie. He was a Scot, trained in Knox College, and sent under the Presbyterian Church in Canada to the Selkirk Colony, long neglected except for the ministrations of a brave missionary of the Church of England. Dr. Black died February 11, 1882, having spent thirty fruitful years and seen the beginning of a growth that has never since been halted. The work of James Nisbet (1862-1874) founder of Prince Albert, and his companions, John MacKay and George Flett, set on foot our missions to the Indians of the West. Hugh McKellar followed Nisbet at Prince Albert, and later spent ten years at High Bluff and Prospect, Manitoba. In 1881 A. B. Baird went with horse and buck-board from Winnipeg to Edmonton and began work there and at neighboring points. After six years he was succeeded by D. G. McQueen. Angus Robertson reached Calgary with the C.P.R. in 1883, and J. C. Herdman in 1885. Battleford had J. H. Cameron (1884), Medicine Hat had John Herald (1885), Lethbridge, Charles McKillop (1886). With such men as George Bryce, Thomas Hart, D. M. Gordon and C. B. Pitblado in Winnipeg, and with Dr. Robertson as Superintendent, outposts of the Church were established in the eighties at the principal points of settlement in Manitoba and the North-west.

Victoria, in Vancouver Island, had been a Hudson's Bay post since 1843. The discovery of gold on the Fraser and Thompson Rivers in 1858 caused an unusually "mad" rush of adventurers to parts of British Columbia, —New Westminster, Hope, Yale, Kamloops, Cariboo and Nanaimo. Anglican, Roman Catholic and Methodist missions preceded those of any Presbyterian Church. Repeated appeals to Scotland, Nova Scotia, and "Can-

ada" for missionaries brought no response. D. H. MacVicar refused an appointment in 1859. In 1861 John Hall, of the Irish Presbyterian Church, began work in Victoria. Aided by Alexander Wilson, who survived to 1917, Hall laid in Victoria the foundations of the Presbyterian Church in Vancouver Island. But in 1865 he departed to New Zealand, whence, forty years later, at the age of eighty, he returned to visit the transformed scenes of his early mission. He died in his native land in 1911. Robert Jamieson, an Irishman settled in Ontario, was sent under the Foreign Mission Committee of the Canada Presbyterian Church, and reached New Westminster in 1862. For twenty-two years he labored on a wide territory in the Lower Mainland and in Nanaimo; and later during nine years was Chaplain to the Penitentiary in New Westminster. He died in 1893.

Thomas Somerville was sent by the Church of Scotland to succeed Mr. Hall at Victoria, in 1865. A split in First Church resulted in the founding of St. Andrew's Church, under his leadership, in 1866. He returned to Scotland in 1870, and was succeeded by Simon MacGregor of East River, N.S. MacGregor was one of Pictou County's finest. He had been Grant's companion as a student in Scotland, and came under the Colonial Committee of the Church of Scotland. Five years later he visited Scotland and persuaded four young men to come to British Columbia with him. As a result, on September 1, 1875, months after the formation of the Presbyterian Church in Canada, a Presbytery of British Columbia was formed, owning connection with the Church of Scotland. MacGregor returned to Scotland in 1881. One by one the Church of Scotland charges attached themselves to the Canadian Church.

Meanwhile Donald Fraser, a Queen's graduate, came to First Church, Victoria, in 1884, and died in 1891.

He was succeeded by John Campbell, a graduate of Knox, whose long ministry closed with his retirement in 1912. Dr. Alexander Dunn, formerly of Langley, of the original Presbytery of British Columbia, and Dr. John A. Logan, formerly of Eburne (Marpole), a graduate of Pine Hill, whose work in the Province began in 1891, both of whom are now retired, were among the missionary builders of the past generation. Another was Dr. J. Knox Wright, whose death is recently reported.

The new century has brought rapid expansion in all parts of the Pacific Province. The leading missionaries of the Church in this period are still, for the most part, in active service. The Klondike gave opportunity of great service to R. M. Dickey, John Pringle and A. S. Grant. F. W. Kerr, Dr. H. R. Grant, D. R. McLean and others have served the cause well along the northern railway line. Dr. A. D. MacKinnon is conducting a mission of great importance in the Cariboo, where only last year he reported reaching a settlement seventeen years old where no religious service had previously been held; while George Pringle brings books and the Gospel to 2,000 loggers on the Coast, men of many nations and creeds.

In 1875 there were 169 mission fields operated in the Western Section, and 53 in the Eastern. At that period a large proportion of the funds for this work came from the Presbyterian Churches of the Motherland. These contributions, it may be said, have been continued, and were temporarily increased about 1900 in response to appeals from Dr. Robertson, Superintendent of Western Missions. In that year the gifts from Britain and Ireland to the Missions of the Western Section amounted to over $13,500. This was, however, a small fraction of the amount expended in the fields. In 1875 the Canadian Church raised for Home Missions just over $2,800 in

the Eastern Section, and just under $15,000 in the Western Section. In 1923 more than $585,000 was expended for this purpose, of which a little over $4,000 came from Britain and Ireland. During the period of Dr. Robertson's services (1881-1902), expansion was very rapid; but it was even more rapid in the years following his death. In the eight years ending with 1910 the number of fields served in the area west of the Great Lakes increased from 258 to 503, while the number of Presbyteries grew from 18 to 28. A review of the statistics since 1910 indicates that 1913 was the peak year for Home Mission work. In that year 1,150 fields received aid, including 287 augmented charges. This does not include the salaries of five immigration and hospital chaplains. The figures for 1914 show only a slight reduction. It is entirely to the credit of the Church that at that time less than half of her charges were self-supporting. By 1918 the number of aid-receiving charges had declined to a total of 914, of which 222 were augmented charges. The increased minimum stipend, adopted in 1921, caused a considerable increase in the number of augmented charges, while financial stringency forced retrenchment in the mission fields. The last available report, covering the year 1923, shows 519 augmented charges and 458 Home Mission fields. Of the latter forty-six were in the Maritime Provinces.

The practice of employing students in Theology between sessions was early adopted by different branches of the Church. There were two notable advantages in this method. One was the direct gain to the fields themselves, and the other was the intelligent and sympathetic interest in missions afterwards taken by the ministers of the Church, nearly all of whom had seen something of the work at first hand. Indeed, it would be hard to imagine how the mission work of the Church could have

been carried on with half the success that has attended it, by the adoption of any other plan.

While the Church owes a great debt of gratitude to her student missionaries, it has frequently been made clear that in certain difficult frontier or industrial communities none but exceptionally able, trained and experienced men can succeed. Where organized and commercialized evils prevail, and where rabid agitators hold sway, high wisdom and talent must go with ardent zeal and constancy, to win the people to the spiritual life. Here, too, the ministry of the Church has not failed to meet the demands laid upon it. The more difficult points, from Sydney to Dawson, have been manned by ordained men of special gifts and consecration, not a few of whom have been content to live out their lives in the service of of the Kingdom in places of difficulty, hardship and loneliness.

How many readers of this book have cast eyes from year to year on the reports of the Home Mission Board and the District Superintendents? The fifty or more pages a year of these reports are not so dull and matter of fact as their small type and sober headings might suggest. They abound with the colorful incidents of a struggle that is at all points heroic. It is the enterprise of overcoming evil with good, bringing some touch of the spiritual to those depressed and tempted by sordid surroundings, and forming a bond of Christian fellowship across the painful distances of our new North and our new West. A MacGregor or a McDowall could scarcely do more than many a comparatively obscure missionary is doing, amid the scattered settlements of the present, for the teeming communities of the future. Heroism is less notable where it is less rare; and it is difficult to write the honor roll.

That roll will, by common consent, bear the names of

administrators as well as missionaries. Of these perhaps none rendered more profitable service than Dr. William Cochrane, who, while minister of Brantford, presided over the Home Mission Committee for twenty-three years. Indefatigable in travel, correspondence, pulpit addresses, and committee work, this distinguished minister expended for Home Missions alone more than the energy of a common lifetime. With some justice he claimed to have "discovered" James Robertson, the great Superintendent; and he secured for him all the freedom and all the support possible during the seventeen years in which they co-operated. His successor, Dr. Robert H. Warden, a man who had already served in a dozen important church offices with distinction, though only seven years Convener, won new gratitude from the Church by his wisdom and faithfulness in this task.

The name of Robertson will perhaps continue to outshine all others in the story of our national missions. Born near Aberfeldy, in the Tay Valley, in 1839, he came to Oxford County near Woodstock, in 1855. A period of school-teaching was followed by three years in the University of Toronto, two years Theology in Princeton, and a final year in Union Seminary. In New York Robertson became engaged in City Mission Work. He refused opportunities there, and settled in Norwich, Oxford County, in 1869. In 1873 he went to Manitoba, and in 1874 became pastor of Knox Church, Winnipeg.

In 1881 the Presbytery of Manitoba overtured Assembly for the appointment of a Superintendent for the growing Missions of the North-west, and Robertson was appointed to the new office. (The word "oversight" in the terms of his appointment was protested by certain of the brethren as smacking of Episcopacy.) For twenty-one years thereafter he devoted his fine powers of mind and body to the single task of Home Missions, over-

coming difficulty, disappointment, fatigue and misrepresentation, and reaping a great harvest. His life was lived among poor settlers and struggling missionaries, in railway coaches and verminous hotels, with occasional visits to the East and to the Old Land, to stir up the Church with the ringing challenge of the West. His example as much as his sarcastic words, rebuked the softness and indifference of other men.

"Our young graduates of the East," he once said, "think God calls them to places where the work is easy and the beds soft, and that a call where work is hard and the climate severe, must be from the evil one."

The Church was summoned out of indolence to heroic endeavor by the brief, pointed letters he wrote, literally while other men slept, and which appeared in the *Record* and other periodicals.

"Our hope," he writes in 1900, "is in the young men. Plenty of young men volunteered for service in South Africa. . . . Have we no religious imperialists?"

and he adds a word of scorn for those ministers in the East who "wait upon the whims of pampered, eligible, charges." In 1895 he advocated a compulsory one-year Home Mission service after graduation for all entering the ministry. But while exacting in his demands, he was loyal to willing men, and backed them well. Seeing the need of decent homes for pastors as well as suitable church buildings that would help to give "visibility and permanence" to the Church in the West, he launched, aided by the Home Mission Committee, the Church and Manse Building Fund, in 1883. He lived to see 393 churches and 82 manses erected in the West. This fund has since been utilized throughout the Church, and has made possible the erection of about 1,200 buildings. About $1,000,000 has been expended from the fund

for City Church Extension and Social Service Equipment. The East as well as the West remains deeply indebted to him.

He was equally at home addressing a Scottish Assembly or conversing with a Western pioneer. The latter he could understand at his best and at his worst. "Do you keep the Lord's Day here?" he asked on visiting a construction camp. "Shuren we wud," came the answer in a friendly brogue, "if we only knew what day it wus; but nayther prayst nor parson comes here, an' we git lawst." Into countless settlements he came to help men who were getting "lawst."

His habit of taking responsibilities without consulting presbyteries sometimes offended; but he felt that the work could not await the slow process of consultation, and generally he was forgiven. When a cowardly anonymous attack was made upon him in the press, the loyalty of the Church blazed up in his defence.

In 1890 British Columbia was added to his field of operation, with great advantage to the Pacific Province. He never relaxed his efforts till overtaken by a fatal illness. He died January 4, 1902. Robertson's will remain a name to conjure with; one to summon men to face the hard tasks of nation-building with faith and resolve.

Dr. Robertson's field work was divided between Dr. James Chalmers Herdman and Dr. John A. Carmichael. The former was the son of a Pictou manse, who had been transferred from Campbellton, N.B., to Knox Church, Calgary, then a missionary outpost, in 1885, and had participated in the growth of the West. He now became District Superintendent for Alberta and later for British Columbia as well. Dr. Herdman died June 2, 1910. Dr. Carmichael was born in London, Ont., but educated and ordained in the United States. He entered the ministry

of the Canadian Church in 1877, and served in Knox Church, Regina, 1890-1903. He had previously given much assistance to Dr. Robertson, in his position as Convener for the Synod, and now became District Superintendent of Manitoba and Saskatchewan. He died November 11, 1911, having achieved a work of church extension unsurpassed anywhere.

Allan Findlay was appointed as ordained missionary to Bracebridge in 1875, with supervision of mission work in the surrounding district. In 1884 he was made "Supervisor of Missions" for New Ontario. Dr. Findlay gave thirty-three years in all to Ontario's new north-land, and wrote his name large upon the life of its communities. He died at Barrie, June 5, 1908. His successor, Dr. Stephen Childerhose, was killed in an accident in January, 1910.

The Eastern Section has had fine leadership both in counsel and on the field. Dr. James Ross was appointed in 1893 to superintend the work in St. John Presbytery. His good service led to the extension of his territory over the Miramichi Presbytery and later over the Maritime Provinces, where his work is still carried on with a high degree of success.

Nine District Superintendents are now at work in the whole Church, six of them in the area over which Dr. Robertson worked alone.

According to the 1921 census returns, for every ten people in Saskatchewan who are of British extraction, there are nine whose forebears were non-British. In Manitoba and Alberta the proportion is approximately three to two. In Saskatchewan alone there were 40,000 children five to fourteen years of age born in Continental countries, while "at least sixty per cent. of those returned as Canadian-born are the children of non-British parents." The number of Ukrainians alone in the Prairie Provinces

is approximately 100,000; and there are more than that number of Russians in the Dominion. Such facts as these mark the difference between the Home Mission problem of the nineteenth and that of the twentieth century in Canada.

This foreign immigration is largely recent, but already the churches are addressing themselves earnestly to the tasks and opportunities it brings. On the whole these new elements of the population are physically select and mentally promising. They bring the arts and thoughts of their old civilizations, of which they may make a useful contribution to us. Some of them retain a strong sense of nationality which Canadians are always in danger of offending. Many bring a sense of grievance against Old-World tyrannies, with which the Church they have known is too closely linked, and their migration is attended by a break of continuity in their religious life.

The last statement is well illustrated in the case of the Ukrainians, who began to arrive about 1898, and were soon forming almost solid communities in the West. They are a people proud of their traditions, who through centuries of oppression had retained ideals of liberty. In religion they were Uniats, owning obedience to the pope, but keeping a number of Greek customs, including the marriage of priests. The Roman Church refused to permit married priests to serve in Canada, and attempted to place French priests over them. This roused a spirit of revolt, in which the Independent Greek Church of Canada was organized. Young leaders of this movement sought aid from prominent Western ministers of the Presbyterian Church. Principal Patrick offered educational help, and beginning in 1905 short courses were given in Manitoba College for those engaged in the work. The movement disappointed the more optimistic; but it has resulted in the inception of a

mission enterprise of great possibilities. The *Canadian Ranok*, a religious journal for Ukrainians, was established in 1907. The hospitals at Teulon, Wakaw and Vegreville, minister largely to people of this race.

In co-operation with the Methodist, Congregational, and to some extent the Baptist, Churches, the Presbyterian Church has developed something of a plan for meeting the needs of the representatives of sixty nations who have entered Canada. Through the Department of the Stranger, founded in 1911, it forms their acquaintance on their arrival and gives them any advice and assistance possible. It meets them in their chosen homes in Canada, and offers them all the help it can provide. The greatest agency in this work is the chain of school-homes in which children of foreign settlers may reside and receive instruction in Christianity and in the ideals of a Christian civilization. Girls trained in these homes on returning to their people bring a touch of spiritual refinement and often a reformation in housekeeping. Boys obtain a useful preparation to meet the demands of Canadian citizenship, and the abler minds are encouraged to seek a university training and enter the professions. Since 1902 fourteen school-homes have been occupied in the Prairie Provinces.

In North-eastern Saskatchewan G. G. Heffelfinger, at Buchanan, and Lydia E. Gruchy, the Church's first woman graduate in Theology, at Veregin, have organized mission churches composed of a number of non-Anglo-Saxon groups. In this rural "All Peoples' Mission" may lie a great hope for our New Canadian communities.

The Jewish and East Indian Departments have recently been taken over by the Home Mission from the Foreign Mission Board. A Jewish Mission was opened in Toronto in 1907, and work for Jews has also been carried on in Montreal since 1915. Since the migration of East

Indians, first from Hongkong and later from India, to British Columbia, and the sufferings undergone by the first misguided immigrants of this class (1903), a Mission to the East Indians has been carried on in Victoria, Vancouver and Fraser River points. The work has met with considerable success under the care of retired missionaries, Dr. Kenneth J. Grant, Dr. W. A. Wilson and Mr. A. P. Ledingham. The number of East Indians has now declined to less than 1,000 and this mission is dwindling.

Work among Finns at Port Arthur and Fort William, and among Czechs and Hungarians in "Assiniboia" had begun by 1900. At Otthon, near Yorkton, and Bekevar, near Kipling, Hungarian congregations were formed and churches erected in the early years of the century. A Hungarian religious journal was inaugurated in 1923. Toronto has now growing missions among Finns, Bulgarians, and Ukrainians. Montreal has had a Mission for the Italian colony there since 1879, when work was begun by Antonio Internoscia, an Italian priest converted under Dr. Chiniquy.

Our missions to the native red men, though on a comparatively small scale, have a special interest through the sequence of noteworthy missionaries, from James Nisbet to Hugh Mackay, who have served on them. They are chiefly on the Western reserves, and touch about 4,500 of the race. Nearly 700 children annually attend the residential and day schools conducted by the Church for the Indians. Government aid has been provided for these schools, which have had a profound civilizing influence upon this recently savage people.

The Board has utilized the services of a number of itinerant evangelists. While the work of evangelism is normally accomplished by the stationed minister, there are times and situations when a gifted evangelist may bring about results that without his aid would be im-

possible, leading people to a realization of the riches of the Gospel or helping to induce an emotional experience which may accompany a life decision. The unrestrained and often morbid excitement of the "protracted meetings" of half a century ago is no longer sought, but evangelists of the Church in co-operation with ministers and congregations, in hospital or camp, or wherever the need appears, conduct occasional missions. In this department Rev. F. A. Robinson has done useful service in many parts of the Dominion.

Another department of the work now under the Home Mission Board is that of Social Service. About twenty-five years ago, as Dr. J. H. Edmison has recently written, "a Good Samaritan spirit seized the Church." The erection of hospitals by the Church was made possible through the efforts of the women's organizations, and this fact will receive further attention in a subsequent chapter. There are now fourteen hospitals operated under the Board, and these are for the most part located in the non-Anglo-Saxon settlements. Since 1910 Redemptive Homes for delinquent women and girls have been established, generally on a co-operative basis, in each of the Provinces, and hundreds of these unfortunates have been restored to a decent and Christian life. In recent years also social settlements and institutional missions have been opened in six of the larger cities of Canada. The connection of Dr. G. C. Pidgeon and Dr. J. G. Shearer with the department which in 1911 became known as "Social Service and Evangelism," has been noted in a previous chapter. Dr. Shearer, as Secretary for eleven years, did foundation work of the highest value. He has since been General Secretary of the Social Service Council of Canada, which he had been influential in organizing, and has led in the securing of

recent social legislation. Church and nation have been saddened by his death, March 27, 1925.

In these ways a beginning at least has been made in the task of bringing practical Christianity to the underprivileged or unfortunate masses, who are the victims of the inhuman conditions and festering evils that have attended the industrial congestion of our cities. On the prohibition of the liquor traffic the Church has taken a more and more determined attitude, and has made no little contribution to the progress of the last ten years in that respect, as well as to the reduction of vice.

Great industrial and class problems remain to be solved. On these the Church has avoided doctrinaire pronouncements, but has stood for justice and sought that good-will between classes which is the beginning of social progress. In resolutions passed in 1919 and in 1920, Assembly has advocated mutual service of the classes representing capital and labor, the joint control of industry by both, profit sharing for the workers, provision for insurance and other reforms. This interest in social conditions is really no new concern of the Church, as the work of men like Calvin, Wesley and Chalmers attests. While the Church does not seek to control society, she must ever seek to inspire it with her own ideals of faith and hope and love.

CHAPTER VII

INTERNATIONAL MISSIONS

CONDITIONS in Canada might conceivably have led to the entire preoccupation of the Canadian churches with the problems and tasks of National Missions. Yet these churches have felt the urge toward foreign work as strongly as those of any other country, and have kept abreast of the leading communities of the Motherland in the practical interpretation of Christianity as an Evangel going out "into all the world."

The achievements of the Presbyterian Church in Canada in missions to non-Christian peoples, constitute a highly significant chapter in her history. In the "Comity of Missions" (a series of local arrangements by which, since about 1860 the non-Christian lands have gradually been amicably apportioned as mission fields among the chief evangelical bodies) she has undertaken abroad a ministry to about ten times the number of her own population, forming approximately one per cent. of the entire population of the globe. With splendid courage and faith the Church has undertaken her due share of a vast work to which fellow-Christians of the world are equally pledged. By far the greater part of the work of course still remains to be done. This stupendous task has been progressively entered upon as new missionary enterprises were made possible. It had its heroic beginnings before the union of 1875, but at that time most of the Church's present fields were still unentered. In the foreign work as a whole the half-century has been one of rapid expansion, deepening interest and understanding, and encouraging success. Expansion was provided for

through the increasing liberality of the people during the decades preceding the war. In the same period the field work was carried on by zealous and well-trained men and women, who were constantly learning valuable lessons from experience, improving their methods of approach and increasing the effectiveness of their service. Recently there has developed a critical situation in which continued progress is threatened. Just at the moment when a generation of patient labor is being rewarded in the good-will of whole populations towards Christianity, conditions resulting from the War, and perhaps in some degree from controversy within the Church at home, have induced a financial crisis, forcing serious retrenchment. Relief from this situation at an early date is devoutly to be wished.

The half-century since 1875 has witnessed great changes in the Foreign Mission situation throughout the world, and in these changes the Canadian Presbyterian Church has shared with others. Perhaps the most obvious change is in the attitude of the people toward the missionaries. Our earliest missionaries worked among the most degraded cannibals of the South Seas, who had been rendered the more fierce and suspicious by the barbarities of debased white traders. That the man who was known in college as "little Johnnie Geddie" walked unarmed into the no-man's-land between two armies of howling and gesticulating savages on Aneityum and brought them to parley, that in twenty-four years the labors of Geddie and his heroic wife transformed them, as in a tablet to his memory their own idiom expresses it, from "men of darkness" into "men of light"; that in a neighboring island the martyrdom of James D. and of George N. Gordon was the seed of a Christian Church formed under the ministry of J. W. McKenzie, H. A. Robertson and Joseph Annand—these are significant facts

in Christian history, and as much a part of the splendid traditions of our nation as any deeds animated by patriotism. But the task of the missionary to peoples of old civilization, exclusive, contemptuous and immobile through long centuries, was fraught with even more difficulty, if with rather less peril to life. That India and China, with their unimaginable millions, are astir with new life, and questing for new truth, to-day, is largely the result of the preaching and teaching of Christianity.

The earlier missionaries met with rebuffs and violence. Rarely did they find a hospitable welcome. There was a natural tendency to confuse Christianity with Western politics. The Boxer Movement united the new spirit of patriotism with ingrained conservatism, to rid China of the foreign devils. Great were the sufferings imposed upon our missionaries, and the heroism which they displayed. Of the members of the Honan Mission, fleeing four weeks by cart and house-boat, only one man reached Shanghai unwounded. He was Thomas Craigie Hood, whose courage and resource were beyond praise. When, alone at his post, he died of cholera two years later, four men volunteered to succeed him. Since the Boxer troubles, a new attitude is apparent in China. The mind and heart of China have been opened. There is still opposition, but it is not that of clubs and swords. It is the opposition of certain elements of the intellectual life of China, which mission schools have quickened and university training has furnished with the tools of criticism. In that criticism, however, the element of prejudice is largely absent. The Christianity that will appeal to China, will, as ever, be that of devoted lives. But its exponents, native or foreign, will have to answer the intellectual demands of the Chinese Renaissance.

In Formosa the change came almost as suddenly, and

at an earlier date. In 1884 George Leslie MacKay showed the Chinese Mandarin of Bangkah, who urged him to leave the hostile city, his forceps and his Bible, and told him he would "extract teeth and preach the Gospel." In 1893 he was accorded a civic reception in the same city, with a procession headed by eight Chinese bands. In 1923, fifty years after the founding of the Mission, Japanese Government officials joined with sixteen hundred Christians from all parts of the field in a Jubilee celebration at Tamsui.

Korea, perhaps because of her national misfortunes, has turned more eagerly toward Christianity than any of the other fields of the Church. The world has already well nigh forgotten that Korea was the Hermit Nation till Japan forced open her gates in 1876. Korea of the twentieth century is becoming spiritually emancipated, and her earnest people are turning for leadership to the Christian Church.

India is finding Christianity a support and an inspiration as she passes through a momentous political and social transition. Early in the present century there were movements of the oppressed classes into the Church. Observers now anticipate, as Dr. J. T. Taylor of Indore has recently said, that "the next mass movement will be among the educated classes"; indeed the first fruits of this movement are already seen. No name is taken so devoutly on the lips of many eminent Indian teachers of to-day, as the name of Jesus; and it has been observed that the New Testament has never been so studied by the thoughtful classes in any nation as it is now being studied in India. Indian patriots have learned that the Christians are not hostile, but sympathetic to the nation's aspirations. Christians hold an increasing proportion of the places of responsibility in the changing political order. In the villages the missionary is a welcome

guest. The increase of the Church waits only on the work of instruction, and the wisely cautious policy of the leaders.

The reader may find it of value at this point to see the history of our foreign work in brief conspectus. The outline facts are, accordingly, here set forth, the missions being arranged in the chronological order of their origin.

1. *The New Hebrides Mission.* The work of Dr. John Geddie on Aneityum began in 1848. The Maritime Provinces alone can claim the honor for the achievements of this mission. None of the 25 missionaries of our Church, who labored in these islands, were sent since Dr. and Mrs. Joseph Annand went out in 1872. Dr. Annand's work closed with his retirement in 1913. The development of steam communication has brought the New Hebrides into close relation with Australia, and by a decision of Assembly in 1911 the Canadian Mission there was put under the control of the Presbyterian Church of Victoria. An annual grant of £50 is made from the funds of our Foreign Mission Board toward the support of the Training Institute on Santo.

2. *Trinidad.* This Mission, founded in 1868, has also been specially associated with the Eastern Section of the Church. Its foundation was due to the observation of conditions among the East Indian inhabitants who had come as indentured laborers, by John Morton, when he visited the island in search of health, in 1865. Dr. Morton's notable work ended with his death in 1912; his wife, who accompanied him in 1868, is still, at eighty-one, active in this flourishing mission. The number of missionaries, men and women, who have completed their work on this field, is now 65; 22 Canadians are now at work, with 52 Indian helpers. There are 8,987 Christians.

3. *Formosa.* George Leslie MacKay, a Zorra man,

was appointed to China in 1871 by the General Assembly of the Canada Presbyterian Church. Having reached Hongkong and surveyed the situation, he decided to go to Northern Formosa, that island being then under Chinese Government and largely peopled by Chinese. He reached the island in December and in March, 1872, selected Tamsui as his centre. In January, 1875, Dr. J. B. Fraser arrived to be his colleague. Dr. Fraser's wife died in 1877, and, with his young family, he returned to Canada, to be succeeded in 1878 by Kenneth Junor, whose term of service was also short. John Jamieson followed in 1886, and William Gauld in 1892. The Church has sent in all 41 missionaries to Formosa, 26 of whom are still on the field. The paid Formosan workers number 56. There are two principal stations, Tamsui and Taihoku. The latter is the capital of the island, and was occupied in 1911 when the MacKay Memorial Hospital was erected. The population of the mission area is about 1,200,000, of whom 7,262 are reported as Christians.

4. *Central India.* The first missionary to labor in India for a Canadian Church was George Stephenson, a Scotsman, appointed by the (Free) Presbyterian Church of Canada. His work, at Bancoorah in Bengal, was of short duration (1857-1858). Two Canadian women, Misses Fairweather and Rodger, appointed and supported by the Canada Presbyterian Church, were attached to the Indian mission of the American Presbyterian Church (North), in 1873, and subsequently joined the Canadian Mission. In January, 1877, J. M. Douglas of Cobourg reached Indore, where he was joined by J. Fraser Campbell the following July. Dr. and Mrs. Campbell, both of whom still survive, had been designated before the Union of 1875, under the Kirk Synod of the Maritime

Provinces. Of our Indian missionaries 59 have died or retired; 92 others, with a paid Indian staff of 307, are now employed. The field is Central India, a group of native states under a British Agent, or Deputy of the Governor-General. The whole Agency comprises over 77,000 square miles and the part undertaken by our mission contains some 30,000 square miles, and over 3,000,000 people, only 4,349 of whom are yet Christian. The work is centred in 17 stations, the largest of which are Indore, opened in 1877, Mhow, 1877, Rutlam, 1885, and Neemuch, 1890. The *Central India Torch*, begun in 1922, is the (English) Journal of the Mission.

5. *North China.* There are three sections of North China in which work is carried on. Of these the foundation mission is in *Honan.* Knox College students sent Jonathan Goforth and Queen's sent J. Frazer Smith, M.D., to China in 1888. These pioneers, of whom Dr. Goforth is still vigorously at work, were obliged at first to make their headquarters at a station of the American Presbyterian Board, outside the Province. In 1890, having been joined by William McClure, M.D., and Donald MacGillivray, despite violence they removed to Chu Wang, and in 1894 they obtained a mission concession in the prefectural city of Changte. The field consists of that part of the Province of Honan which lies north of the Yellow River, and has a dense population of about 8,000,000. The Mission has employed in all 126 missionaries, 32 of whom have ceased to serve; 89 Canadians and 109 Chinese workers are now engaged. Seriously interrupted by the Boxer Rising of 1900, the Mission was vigorously resumed after that event. Six stations are occupied, chief among which are Changte (1894), Weihwei (1903), Hwai King (1903). The *Honan Messenger* is published

by the workers. The Christian community connected with the Honan Mission numbers 8,034.

Tsinan, in Shantung, has become the seat of a Christian University. In 1917 the Honan Mission gave the services of Dr. William McClure as Professor of Medicine in this growingly important school. Two years later J. D. MacRae was attached to the faculty of Theology. Four Canadian Presbyterian men, and their wives, now serve at this educational centre, on whose staff 15 missions are represented.

Shanghai. The work of our Church here began with the appointment in 1899 of Donald MacGillivray, who had already seen eleven years' service in the Honan Mission, to the Staff of the Christian Literature Society for China, which had been organized, under another name, in 1877. While assisting in the interdenominational missions of this important seaport, the 4 missionaries are chiefly engaged in the extensive translation and other publication work of the Society, of which Dr. MacGillivray has been since 1919 General Secretary. Mrs. MacGillivray, since 1915, has edited a widely circulated Chinese Sunday School magazine called *Happy Childhood*.

6. *British Guiana.* John G. Gibson was sent by the Assembly of 1884 to the East Indians of Demarara, reaching his destination in May, 1885. He fell victim to malaria in 1889, and the Mission was resumed at a more sanitary location by J. B. Cropper, in 1896. Four stations are now occupied by 8 missionaries and 34 Indian workers. Eleven missionaries have died or left the service. The Christians number 2,938.

7. *Korea.* William John MacKenzie of West Bay, C.B., went out in 1893 on his own initiative, depending on the voluntary support of interested friends. He died after a year and a half of singularly heroic work at

Sorai, in June, 1895. Student volunteers and the W.F.M.S. (Eastern), made possible the appointment of William R. Foote, Robert Grierson, M.D., and D. M. McRae, in 1898. They occupied Wonsan in the Province of Ham Kyong. This province contains about 1,000,000 people, and lies in north-eastern Korea. The missionaries now number 49, and are stationed at 6 points. One of these is in Manchuria, whither a number of the staff have followed Korean migration. Eleven former missionaries have died or withdrawn. This mission has been greatly prospered. It reports 218 Korean workers and 22,721 Christians.

8. *South China.* This mission sprang from the enterprise of leaders of the Chinese work in Montreal. A class formed in the American Presbyterian Church there in 1887, utilized in 1892 the services of Dr. and Mrs. J. C. Thompson. Their work spread to other congregations, and the Chinese converts undertook the support of a Chinese preacher under the America Presbyterian Board. The General Assembly authorized the opening of a regular mission at Macao, in 1901, and W. R. and Mrs. McKay were sent in 1902. Kong Moon became the centre of the work in 1906. The Canadian Presbyterian Mission attempts to serve about half the population of a district containing 3,000,000 people. Of the 24 missionaries now engaged, 16 reside at the Kong Moon station, 7 at Shekkei and 1 in Canton. Four have already retired from the work. There are 56 Chinese workers, and 1,021 Christians.

9. *Gwalior.* Dr. John Wilkie, who had labored at Indore since 1879, and on account of disagreement on policy with his associates retired from that mission, in 1904 opened a station at Jhansi in the United Provinces. The Mission, which was at first supported by independent

voluntary effort through a committee in Toronto, was taken over by the Foreign Mission Board in 1918, with the consent of the American Board, in whose territory it was nominally situated. The Mission emphasizes agricultural and industrial training, and is carried on by 6 missionaries, who have gathered a Christian community of 1,560.

10. *Chinese in Canada.* Service to Chinese in Canada has formed a department of the work of the Foreign Mission Board since 1891. It employs 6 Canadian and 9 Chinese missionaries, besides an uncounted number of volunteer workers. The principal centres are St. John, Montreal, Toronto, Ottawa, Hamilton, London, Windsor, Winnipeg, Vancouver, Victoria and Cumberland. A convention for Chinese workers met at Kingston in 1923, and was attended by 120 delegates from Eastern points. A large percentage of the Christian Chinese in Canada are connected with the Presbyterian Church.

No detailed study of the development of the work in these widespread fields is here possible. Three main departments are common to most fully organized missions, Evangelistic, Educational, and Medical work. No medical missionaries were employed in the New Hebrides; but Dr. Geddie relieved sickness by simple remedies, and the murderers of J. D. Gordon led him into their ambush by asking for medicine. In Trinidad and British Guiana medical service is not dependent upon missions, and this branch has not been developed.

The Church's first medical missionary was Dr. J. B. Fraser, now of Owen Sound, who labored in Formosa, 1874-1877. Elizabeth Beatty, who served at Indore from 1884 to 1892, was the second. Dr. Marion Oliver joined

her in 1886 and labored till her death in 1913. These medical women were supported by the W.F.M.S. Leaders of this organization, realizing something of the sufferings of women in the Orient, have given attention to medical work, and women have been prominent in the medical service. In India the need of medical aid for women is intensified by the fact that it is not customary for them to visit the government dispensaries which render service to men. Dr. Margaret MacKellar and Dr. Margaret O'Hara have now seen thirty-five and thirty-four years' service, respectively, in Indian stations. Dr. Lucinda Graham gave a short but noteworthy service in Honan, 1892-1894, instituting the medical work in that field. Dr. Kate MacMillan was twenty-one years in Korea. The pioneer medical worker in South China was also a woman (1904), and Dr. Jessie McBean has served there since 1906.

It would be a mistake, however, to suppose that the greater part of the medical work has been done by women. Male doctors now predominate in every field, and increasingly render service to women as well as to men.

The missions in Honan and Korea had each a medical department from their inception, the first physicians being J. Frazer Smith and William McClure for the former, and Robert Grierson for the latter. Dr. John Buchanan began the medical mission at Ujjain in 1888, and was a pioneer in work among lepers. He entered evangelistic work in 1899, being relieved by Dr. Alexander Nugent, who has ever since carried on a general medical mission with signal success. Dr. J. M. Waters has also given long and valuable service (1902-1923) in India, chiefly at Rutlam.

In all fields hospitals have been built and equipped at the chief points. The first Foreign Missionary Hospital

of the Church was opened by Dr. J. B. Fraser, February 15, 1875, at Tamsui, Formosa. A new building was erected in 1880. Dr. J. Y. Ferguson, who entered the Formosa Field in 1905, transferred the medical centre to Taihoko, and in 1912 the MacKay Memorial Hospital was opened there. From 1918 to the present year this splendid building has been closed for lack of funds. It has now been reopened, under Dr. G. Gushue-Taylor, who has seen ten years' service with the English Presbyterian Mission in Southern Formosa. Hospital work was begun at Indore in 1886, and a new building was erected in 1891, which has since been improved and enlarged. Another hospital was opened at Dhar, in 1898, and one at Neemuch in 1900, which acquired a new building in 1912. A number of Indian medical women trained in the Women's Christian Medical College have aided in these hospitals, as also a number of trained nurses, both Indian and Canadian. The Honan field now possesses 5 hospitals, 3 for both sexes and at Changte one each for men and women. The work among women in this field began in 1895 under Dr. Jean I. Dow, who has now served with distinction thirty years. Here, also, Chinese nurses and assistants are employed with success, though they require careful training. Three well equipped hospitals are now operated in the Korean field and our missionaries co-operate in one at Seoul. In Korea and in Formosa, the medical work is now carried on side by side with that of Japanese Government institutions, and is subject to government inspection. At Kong Moon, in South China, the Marian Barclay Hospital was opened in 1912. It is situated in territory fought over during the recent disturbances in China. In March, 1924, soldiers wounded in a battle at its very doors, were treated within it. A new hospital has just been opened (March, 1925) at Shekkei, dependent entirely on Chinese funds.

The medical work has proved a great factor in the success of the missions in the East. The mere relief of physical misery which it effects would in itself fully justify it. But it is fruitful of much more. It impresses the patient and his friends with the essential benevolence of Christianity, creates confidence and arouses gratitude and good-will. It is attended by other contacts of a spiritual kind, and many of the patients purchase and read the Christian literature that is always available for them. While there is everywhere a remarkable increase in medical work organized under the state, this will not remove the responsibility or the opportunity from the Church, at least for a long time to come.

It may be said that, in all our missions, education and evangelism have always gone hand in hand. They are indeed so closely connected that the dividing line is scarcely distinguishable. Both involve teaching, and both seek spiritual results. The former is, however, directed only toward the limited number who have time or inclination to study, while the latter concerns itself with the populace in general. On the other hand, the subject matter of the educational work is not confined to religion alone, but embraces the elements of general knowledge.

Institutions of education on the Foreign Field correspond largely to those of the Church at home, and have had a similar development. As in early Canada, the missionary was often the school-teacher, so is the missionary to-day in the foreign field, where the popular illiteracy and ignorance are some degrees worse than at any stage in our own country's history. The local school for children requires higher institutions above it, reaching to college matriculation. Just as in early Canada, the need of "a native ministry" soon appears in each mission, and calls for courses in Theology. Systems

of state education have been created in the Orient since our missions began, and the national schools are competing with those of the missions. Chinese and Indian students, the ablest of the youth of those nations, have obtained the best available university training in the Occident, and have already brought new intellectual life and new standards of education to their respective fatherlands. Like things have happened, with less suddenness, among ourselves. It was in 1870, only two generations back, that England obtained the Education Act. Since then church schools and colleges have largely given place to public institutions. Already people in Canada forget the pioneer work of the missionary as an educator.

Yet the Church is keenly aware of the necessity of maintaining and improving her educational work at home, and there is equal or greater reason for maintaining it in the foreign field. The Church alone can provide training for the ministry, and prosecute the work of religious education among children and youth. In certain things essential she only can "disciple all nations." Besides training needed workers for the specific tasks of the Church, our mission schools have won the praise and gratitude of civil educationists, and made an incalculable contribution to the enlightenment and culture of the people they have served.

In the New Hebrides there was much attention to instruction, and in 1894 the New Hebrides Synod, which was composed of members of our own staff and of the missionaries of other Presbyterian Churches, established at Tangoa, in the Island of Santo, a Training Institute for native workers. Of this institute Dr. Annand was Principal for nearly twenty years.

In Trinidad Dr. Morton's instruction classes have expanded, with government aid, into a large group of public schools in which the missionaries co-operate.

Miss A. S. Blackadder conducted for many years a Training School for young women at San Fernando. Mrs. Morton's work for girls resulted in the formation of the Iere School for Girls at Princestown, opened in 1905. Miss A. J. Archibald has been Principal of this institution since its inception. There is a Girls' High School and a College for boys at Naparima. A Training School for young men was founded there in 1892. A Theological College at the same place became a necessity, and has been in full operation since 1912. Dr. Kenneth J. Grant, who served in Trinidad, 1870-1907, and Dr. F. J. Coffin, who has been at work since 1889 and is Principal of the Theological College, have each made a notable contribution to education in the island.

The educational work of MacKay of Formosa was distinctive. Besides instructing all whom he could reach, he selected a few best fitted for special training, and these students accompanied him on his evangelistic trips. "Under a tree by the seashore," writes Dr. R. P. MacKay, "or in the chapels, they received instruction in geography, astronomy, church history, anatomy, physiology, etc., but chiefly in Bible truth." On furlough in 1881 Dr. MacKay received a sum of money, the gift of friends in Oxford County, Ontario, which enabled him to build Oxford College at Tamsui, opened in June, 1882. In this school theology was taught, but later a special Theological School was required, and one was finally opened at Taihoku, in 1918, largely through the efforts of Dr. William Gauld. Dr. MacKay died in 1901. His wife, a Chinese woman, gave him fine assistance; she still survives, honored as the mother of the Formosan Mission. Dr. Gauld associated with himself Japanese and Chinese pastors of the city in the work of instruction. Dr. Gauld's death took place in June, 1923, after thirty-one years' service. He has been succeeded as Principal

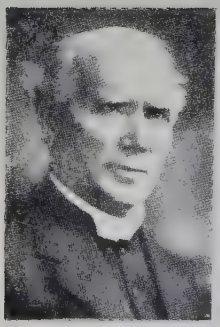
by Duncan McLeod, who joined the mission in 1907. A Women's Bible School was begun by Mrs. MacKay in 1881, and has rendered important service. The Girls' Boarding School was opened at Tamsui in 1907, and the Middle School for Boys, a promising institution, in 1914.

Primary schools were operated almost from the beginning of the work in India, at the chief centres, and are now carried on in most parts of the field, while high schools have developed at most of the original points. Higher education was undertaken by Dr. John Wilkie in May, 1884. Four years later Dr. Wilkie was led to undertake Arts work for the senior pupils, and in 1893 the Arts College was doing work up to the B.A. degree. The Canadian Mission College, later called Indore Christian College, entered a new and spacious building in 1895. Dr. W. A. Wilson (1884-1917) deserves joint credit with Dr. Wilkie for the rise of this important institution, of which Dr. R. A. King is the present Principal. Dr. Wilson was the first Principal of the Malwa Theological College at Indore (1907), in which position Dr. J. T. Taylor has served since 1917. The Indore Girls' Boarding School developed from girls' educational work undertaken at the outset of the Mission. In 1885 Miss Rodger brought a few girls into residence. A building erected in 1891 was replaced by a splendidly equipped modern structure in 1918, possessing eighteen classrooms, accommodation for one hundred boarders, and six acres of land. The Women's Christian College in Madras, established in 1915, receives an annual contribution from the funds of the Central India Mission. The work of women's education formerly met with intense opposition; but that attitude is giving way to one of approval, among the leaders of Indian society.

The work has developed in a similar way in Honan and Korea. In Honan the early policy of the mission was

to await the expression of a desire on the part of the people for educational work. Only one school, a boys' school in Changte, was opened before the Boxer rebellion. Later, the work rapidly grew, and in country places schools were organized largely on Chinese models. The grant from mission funds for district schools was gradually reduced, the expense of support being laid as far as possible upon the parents. Boarding-schools for boys were opened in the mission stations; later similar institutions for girls arose. Miss Margaret J. MacIntosh has been a prominent educational and evangelistic missionary at Changte since 1889. The Girls' School at Wei Hwei received a gold medal for efficiency from the government in 1919. A high and normal school for boys at the same point, and a high school for girls at Changte have arisen for advanced work. Graduates of these institutions may go to Shantung Christian University for further study. This important University, founded by the federation of certain mission colleges, in 1904, has secured as Dean of its Theological Faculty Dr. J. D. MacRae of our Church. The Canadian Mission is also represented on the Honan Educational Association, founded in 1920.

In Korea elementary schools have grown up in all the stations, and these have developed middle school and high school departments. To a limited extent they are residence schools, as dormitories are provided for a number of out-of-town pupils in each centre. There is a boys' academy at Ham Heung. A considerable number of primary schools have been opened in outstations. The Martha Wilson Memorial Bible Training School was opened at Wonsan by the Misses L. H. and E. A. McCully in 1911, and has provided the mission with native deaconesses and Bible women. In 1907 the Pyeng Yang Theological College was founded. Dr. W. R. Foote, who



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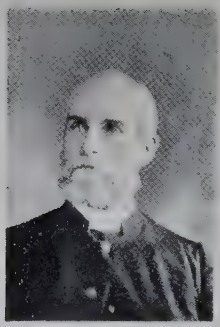

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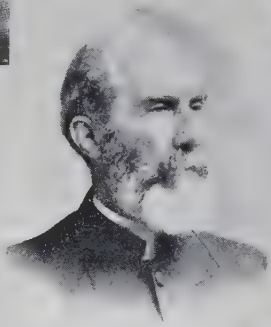

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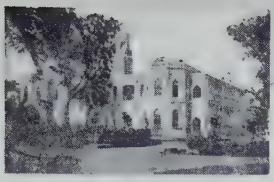
FOREIGN MISSION FOUNDERS AND ADMINISTRATORS

1. Dr. R. P. Mackay, Secretary. 2. Dr. John Morton, Trinidad. 3. Dr. James Bayne, Convener, Eastern Section, 1875. 4. Dr. Fraser Campbell, Central India. 5. Dr. G. L. Mackay, Formosa. 6. Dr. John Geddie, New Hebrides. 7. Principal William MacLaren, Convener, Western Section, 1875.



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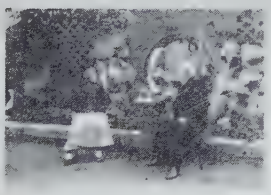

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TYPICAL FOREIGN MISSION SCENES

1. Indore Christian College. 2. Medical Graduating Class, Shantung Christian University, 1920. 3. Dr. G. L. Mackay and his "Travelling College," Formosa. 4. Street in San Fernando, Trinidad. 5. Mandarin and Missionary (Dr. Murdoch Mackenzie), Honan. 6. Canadian Missionaries and

has seen twenty-seven years' service in Korea, and others of our missionaries, have been members of the staff of this now very large co-operative Theological seminary for Korean ministers.

In South China day schools have been established at half a dozen points for both boys and girls, and a boarding-school for each sex is maintained at Kong Moon. The Mission supplies a member of the staff of the Union Normal School in Canton, an institution that is making an important contribution to the preparation of Christian teachers. The Union Theological College, Canton, is maintained for the students of this and other fields.

It would be impossible to describe the varied agencies of evangelization employed on the mission fields. It is almost needless to say that this aspect of the work is far more than any mere proclamation of the Gospel. It is more too than formal instruction in Christian doctrines and moral principles. It is a process in which the Christian life and the Christian view of life come to be understood through personal contacts and friendships, and people are won to follow the Christ who is reincarnated in the missionary, and to associate themselves with the organized Church, which is composed of others who have made a like discovery and a like decision. More and more of late years the returned missionary tells of the freedom and spontaneity which appear in the interpretation and organization of Christianity by foreigr peoples who have till recently been strangers to our religion. The churches of this continent have begun to receive a definite stimulus from the utterances of distinguished Oriental Christians, and to recognize the rising force of the new Christian communities which missions have called into being.

The crowning triumph of the missionary is the upgrowth of a genuine native Christian movement, whose members no longer sit passive at his feet, but actively ap-

propriate and reinterpret his message. This phenomenon may be observed to-day in all foreign missions. Just as in the West national churches have given distinctive expression to the catholic faith, so undoubtedly national types of Christianity will develop in the East.

Already the evidence of this movement in our own missions is pronounced. In outlook, control, and support, the native element is everywhere an increasing factor. At great sacrifice native Christians out of their poverty contribute substantial amounts, now reaching about eight per cent. of the total cost, to the support of the Church's work among them. In Korea the people's liberality is especially noteworthy. In Honan a plan has been adopted whereby in many places a Chinese pastor is settled when the congregation agrees to raise twelve per cent. of his stipend the first year, increasing this amount till complete self-support is reached in ten years. Organization and the responsibilities connected therewith, have gradually spread from the missionaries to the people, and generally with the most satisfactory results.

Another noticeable aspect of foreign mission churches to-day is the tendency to Union. Just as Canadian churches have been progressively outgrowing imported divisions, so of the divisions imported with the missionaries into other countries. The co-operation in higher education in such institutions as those of Madras, Shanghai, Shantung, Canton, and Pyeng Yang already referred to, cultivates a spirit of Christian unity which must find increasing organic expression.

In 1902 two Presbyterian bodies united in South India, and in 1904 five other Presbyterian groups were added, forming "The Presbyterian Church in India." Since this union our missionaries are members both of a Canadian and of an Indian Presbytery. In 1908 the South India Synod was released from this union to unite with the

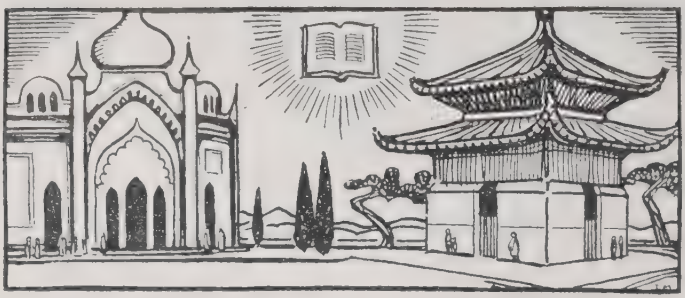
Churches in connection with the London Missionary Society and the American Board (Congregational), thus forming "The South India United Church." In 1921 the Welsh Calvinistic Methodists joined the Presbyterian Church of India. In December, 1924, the Congregationalists of the North came into the union and "The United Church of North India" was constituted. Missionaries generally favor the union tendency, and realize that the Indian Church cannot be shaped in the mould set by old Western controversies. Differences among Christians "seem very small under the shadow of an idol with twelve heads." But the spirit of union needs no suggestion from the missionaries. It is the spirit of the Christian community itself, faced by India's terrific problems and guided by the New Testament. The Christian body has already thrown forward leaders who can meet on equal terms the leaders of the Church at home. What may not be expected of the Church that has produced J. W. Johory, J. W. R. Netram, and Yohan Masih?

The Christians of China, too, have committed themselves to the aim of a national Church, and their leaders are men of faith and wisdom who can be trusted with ecclesiastical responsibilities. A Presbytery of Honan was formed of the missionaries themselves in 1889. In 1911 there was erected a joint Presbytery of missionaries and Chinese which has control of the Chinese Church. "When officers were elected" writes the distinguished Honan missionary, Dr. Murdock MacKenzie, "they grew in spiritual stature as responsibility was laid upon them." A Church is arising in Korea also, which in many respects is already setting an example to the world.

Everywhere there is unmistakable evidence of the rise of an indigenous church, which is destined more and more to be self-directing and self-supporting, and to be

organized racially, nationally, or territorially, not denominationally. This does not mean that the missionary is to lose his occupation. The vast unevangelized and uneducated population of Asia can absorb the labor of an increasing number of missionaries for a long time to come. The responsible Christians of the Orient do not ask for the withdrawal of missionaries, but crave more and better trained missionaries to give them advice and guidance. But the missionary of to-day is in the position of the proud father who realizes that his son has attained his majority and must be treated as a man.

Carey of India, who "expected great things from God"; Morrison, who believed that God would transform China, if they were with us now, would rejoice to witness the fruition of their faith. Greater things than these we may yet see. When one has heard in Canada the addresses of Dr. Cheng Ching-yi or of Professor Masih, one realizes the possibility of a mutually advantageous reciprocity between the newly formed churches of the East and our own, and of an ever enlarging significance to be given to the term "International Missions."



CHAPTER VIII

THE CONTRIBUTION OF WOMEN

THERE is nothing essentially modern about the prominence of women in matters of religion. Women play an exceedingly important part in Scripture story. The early Church had its official widows, its deaconesses, and its prophetesses. Not a few women are mentioned in greetings in the epistles; and though Paul thought it unseemly for them to exhort in the congregations, early Christian art represents them engaged in public speech, with their veils drawn back from their faces. Except in the restricted office of the female diaconate the Church has never admitted women to the ministry; but it has always recognized and encouraged the peculiar service which women have rendered.

The greatest domain of woman has been the Christian home. There is no "church work" more essential or more honorable than that so generally accomplished by women of the Church in the home circle. Without that service the Church itself could not long continue. Our own day has seen the recognition of women's talents in other spheres. In education and philanthropy, in art and literature, in business and politics, women have increasingly taken a notable place. It is still recognized that women differ from men in mental and spiritual qualities; but only very old-fashioned people now speak of that difference as inferiority.

It would, of course, be impossible to indicate here the history of women in the home during the past fifty years. If the facts were all before us they would probably show that, far from deserting the home for public employments,

the Christian woman has achieved greater freedom and influence within the home than ever before. She has brought to her home tasks more trained intelligence, and not less devotion, than her grandmother possessed. The good mother of to-day has a better chance to make her goodness effective in her family than the good mother of two generations ago.

While the home still exhibits the greatest contribution of women to the Church, it is with another contribution that we must here chiefly concern ourselves. In the last half century there have grown up in all churches a group of women's organizations for church work, the history of which is concrete and tangible.

One class of these organizations has to do purely with local concerns. The origin of the "Ladies' Aid" has escaped the present writer's ken. Perhaps it has existed since the time of Dorcas in Joppa (Acts 9: 36.) Something of the sort appears in the guilds of women needleworkers who were given lodgings in the neighborhood of mediæval cathedrals, and who wrought with expert skill the vestments and tapestries required in those glorious temples. But the Ladies' Aid of our time enlists the service of women only in their spare hours, and utilizes not only their skill, but also their money contributions and their initiative in planning practical affairs.

The Ladies' Aid has never possessed more than congregational organization. It has no general constitution, and its local units are perfectly self-directing, except in so far as their autonomy is limited by the necessity of keeping pace with the sessions and boards of management. These local societies have originated to meet local needs, and yet show a remarkable similarity in their aims and activities. They have spread rather by imitation than by any form of propaganda. It is within the

period with which this book is concerned that they have become the rule rather than the exception in congregational life. The examination of a number of series of annual congregational reports justifies the opinion that they are still becoming more general as well as more active. "Ladies' Aid" was the nineteenth century name. The twentieth century discards the Victorian vocabulary. In many churches *ladies* have become *women;* and they no longer merely *aid,* but frankly initiate and direct work within their own sphere. We have now, therefore, the "Women's Association"; but the functions of the society are little changed. Broadly it may be said that through these societies the feminine quality which continues unerringly to bring comfort and charm to the home, whether rich or poor, expresses itself in an effort to make church interiors decent and attractive.

The funds for the use of the Ladies' Aid have been raised in a variety of ways, but mainly by the fees paid by the members. In many societies the contributing membership is many times the attendance. A great deal of hand-work is done, and sales of work are an important source of income. The expenditures are likewise varied. Here are some of the items noted in a series of reports from a small-town congregation: Cleaning and painting basement, building fund, carpet, clock, hymnbooks, more carpet, piano for Sunday School. From the report of a flourishing society we note: Flowers to "shut-ins," piano for Ladies' Parlor, assumption of debt on installation of heating plant, etc. In another congregation a "Women's Association and Relief Committee" was organized in 1911, and its expenditures from year to year include such items as Christmas baskets, groceries for relief, etc. This society is not content with com-

munity relief, but has contributed to foreign famine funds. During the war period many of the societies devoted their energies largely to Red Cross work.

Some societies have undertaken a large part of the financial burden of the congregation. There are probably few congregations in which a distressed board of managers has not received timely assistance from the Ladies' Aid when payments were to be met. One minister, observing the growing frequency of this and the complacency with which it was accepted by an inactive board, suggested changing the name of the women's organization to "Men's Relief." But generally the co-operation of the women with the congregation's financial officials at least conserves the latter's dignity and self-respect.

The first women's missionary organization in Canada took shape a century ago in Prince Edward Island. There was formed at Princetown, or Malpeque, in 1825, "the Prince Town Female Society for Propagating the Gospel and Other Religious Purposes." Prominent in the organization were Mrs. John Keir, grandmother of Drs. D. J. and J. K. Fraser, and Mrs. Edward Pidgeon, grandmother of Drs. G. C. and E. L. Pidgeon. This was years before the missionary movement under Geddie began. Similar societies were later widely organized in the Maritime Provinces and aided greatly in the promotion of missions.

The Halifax Woman's Foreign Missionary Society, of the Presbyterian Church in Canada, Eastern Section, was organized October 13, 1876, in St. Matthew's Church, Halifax, through the efforts of Dr. Fraser Campbell, later of India, and of Dr. and Mrs. R. F. Burns of Halifax. Mrs. Burns was the first President, and Miss Forrester, afterwards Mrs. Fraser Campbell, its first Secretary. Its first foreign missionary, Miss A. L. M.

Blackadder, entered the Trinidad field and for thirty-eight years (1876-1914) conducted important work among the East Indian girls at Tunapuna. The first Mission Band was organized in 1878; and two presbyterial societies, for the Presbyteries of Halifax and Pictou, were formed in 1885. The name then became: "The Woman's Foreign Missionary Society of the Presbyterian Church in Canada (E.D.)." A monthly organ, *The Message*, costing twelve cents per annum, appeared in May, 1893, edited by Mrs. Robbins of Truro. This paper was later, for eleven years, edited by Mrs. W. H. Harrington, a daughter of Dr. Geddie.

After much hesitation the Society undertook to assist in Home Mission work in 1905, and in 1910 inserted "and Home," after "Foreign," in its name. A Social Service department was added in 1914, and the present name was then assumed: Woman's Missionary Society of the Presbyterian Church in Canada (E.D.).

The Society has added auxiliaries and presbyterials throughout the Maritime Provinces. It was largely responsible for the opening of the Korean Mission in 1898, and has given material help in all the fields connected with the Eastern Section. It now supports 6 women missionaries in Trinidad, 2 in British Guiana and 4 in Korea, besides contributing to school and hospital work in these fields. It is at present maintaining 12 deaconesses in the Home fields, and paying the salary of the Port Chaplain at Halifax. Its total contributions in 1923, for work at home and abroad, exceeded $70,000.

A great part of the contribution of women to the Church's mission work is made through the Woman's Missionary Society (W.D.). This strong organization took its present form in 1914, with the union of three bodies, the Montreal Woman's Missionary Society, which

had evolved from a society founded in 1864, the Woman's Foreign Missionary Society, founded in 1876, and the Women's Home Missionary Society founded in 1903.

As early as 1841 Montreal possessed an interdenominational "Ladies' Society" to co-operate with the French-Canadian Missionary Society. The Presbyterian Church of Canada in Connection with the Church of Scotland carried on considerable work among the French population, and in 1864 a Ladies' Auxiliary Association was formed to assist in this work. This Society supported a missionary, before the Union of 1875. At that time it was organized as the Ladies' French Evangelization Society, to co-operate with the Assembly's Board of French Evangelization. In the following year it opened a mission house on Lagauchetière St., where mothers' meetings, sewing classes, Bible study and relief work were carried on. Mrs. John Campbell (wife of Professor Campbell) was a prominent leader at this stage. In April, 1882, the Montreal Woman's Missionary Society for Home, French and Foreign Work was launched, and two months later the former society was merged in the new organization. Among the chief workers of this Society was Mme. Coté, who labored with great devotion among the French poor of Montreal for a period of about thirty years (1883-1913). Miss MacIntire did a similar work among English-speaking people. The Society also raised substantial sums for the Pte-aux-Trembles School. Up to the end of the century the relief work of the Society was large, but the rise of other relief bodies enabled it to discontinue that activity in 1901.

By that date the Montreal Society was entering a number of fields of service. A medical woman missionary was sent to Honan in 1892, one to India in 1900, and two women, one a doctor, to South China in 1904. In 1900 a field under the Home Mission Committee was partially

supported; by 1914 ten fields were placed under the Society's financial care. In 1901 the Society's work among New Canadians in the West began. This had expanded greatly when the Union of 1914 took place. At that date the Society included forty-nine auxiliaries. The *Woman's Missionary Outlook*, first issued in 1904, was the Society's organ.

Montreal was not the only centre in which women early took an interest in missions. In Belleville, for example, in 1868, a group of women labored in support of Foreign Missions, under the leadership of Mrs. William MacLaren. Later, in Toronto, Professor and Mrs. MacLaren, with Dr. Topp and others, conceived the idea of a general organization.

The Woman's Foreign Missionary Society was organized, in Toronto, after a preliminary meeting, March 21st, 1876, with Mrs. MacLaren as President and Mrs. Thomas Ewart as Secretary. Its stated objects were: "to aid the Foreign Missions Committee in support of its work among heathen women and children of the Church, to interest the women and children of the Church in this work, and to call forth, in a systematic way, their prayers and freewill offerings in its behalf."

The first necessity was information, and the Society opened up correspondence with missionaries to obtain knowledge of various fields. In 1884 the publication of a monthly *Letter Leaflet*, a tiny magazine containing little else than letters from missionaries, was begun. This was replaced in 1897 by the *Foreign Missionary Tidings* of which Mrs. Hugh Campbell, Mrs. G. H. Robinson, and Mrs. John MacGillivray have been editors.

At the outset it was mainly a Toronto Society, the board being entirely composed of Toronto residents. Gradually local "Auxiliaries" were introduced in many congregations. In the work of organization much help

was given by ministers, and by the Foreign Mission Secretary, Dr. R. P. MacKay. The Society has shown extraordinary vitality and activity. In 1883 it adopted the motto "The World for Christ." It distributed monthly prayer-cards as a guide to intercession and held an annual day of prayer for missions. The Mission Band for children went with many of the auxiliaries. For their instruction a book entitled "With the Boys and Girls in Our Mission Fields" was issued in 1911. Wherever the number of auxiliaries in a presbytery justified the move a presbyterial organization was effected, and the annual meetings of these bodies have proved a great stimulus. In 1886 there were 16 presbyterials, in 1906, 29. By 1914 there were 45, with 1,084 auxiliaries and 36,367 members. The Society was maintained mainly by the systematic contributions of its members. Life memberships, *in memoriam* subscriptions, and the gifts of "scattered helpers" were other sources of support. Annual Thankofferings were begun in 1885. The Society was never embarrassed for lack of funds, and the funds were administered, thanks to the liberal contribution of time on the part of those responsible, at the excessively low cost of two per cent.

The activities of the Society were almost as wide as the missions of the Church. In 1914 it supported about sixty single women missionaries abroad. In Central India, where it was especially interested, it had then five medical missionaries. A Women's Hospital and a Girls' Boarding School there, another Girls' School in Formosa, a number of Bible women in Formosa and Honan, an extensive work among the Indians of Western Canada, and the Ewart Missionary Training Home, founded in 1897 in memory of the Society's first Secretary, are among the fruits of its effort. In 1904 a returned missionary from India, Miss Margaret Jamieson, was appointed

Western Field Secretary. For eight years she rendered excellent service in that office.

The Home Missionary Society was of much later but even more romantic origin. Dr. James Robertson sent missionaries in the trail of the Klondike miners during the winter of 1897-98. The first of these, R. M. Dickey, in a letter to the *Westminster*, dated Skaguay, December 23, 1897, referred to the regrettable failure of the Salvation Army in the North, and to the success of the Roman Catholics through their hospitals, and asked for trained nurses. "The people are mostly too eager for gold to care for the sick," he added. About the same time Bishop Rowe of the Church of England sent to his Church a message which was an outcry for help: "To you I cry for God's sake, for help, and help at once." *Westminster* editorials and correspondence kept the matter before the mind of the Church.

On March 15, 1898, a meeting of Toronto women interested in these appeals was held in St. Andrew's Church, King Street, and a committee was appointed to co-operate with the Home Mission Committee. In October John Pringle was calling from his station in Atlin for nurses to aid stricken men in the camps. The former committee now formed the Atlin Nurse Committee, with Mrs. J. K. Macdonald as President. Money was found to send two nurses, Miss E. H. Mitchell and Miss Helen Bone, who were designated and sent in July, 1899. They found the only hospital a shack with "a roof of mud, a floor of sawdust, two panes of glass and four cots." The heroism of these nurses amid great hardships called forth the admiration of the miners, and Dr. Pringle was able to secure their hearty co-operation in the erection in 1900 of St. Andrew's Hospital, the first hospital in Canada operated under the Presbyterian Church.

Dr. Robertson's wish was to have this and similar

work conducted by the Woman's Foreign Missionary Society, under direction of the Home Mission Committee. This plan was not found satisfactory to those concerned, and he recommended the formation of a Women's Home Missionary Society. The members of the Atlin Nurse Committee and their supporters, after consultation with the Home Mission Board, and with the sanction of the Presbytery of Toronto, called a meeting for organization. This meeting, held in Knox Church, May 18, 1903, and presided over by Dr. R. H. Warden, resolved to form a Women's Home Missionary Society. On June 9 the organization was completed, the Atlin Nurse Committee being disbanded to make way for the larger Society. Mrs. R. S. Smellie was the first President. The Society proposed:

"to aid the Assembly's Home Mission Committee by undertaking nursing and hospital work at such points in the newer districts of the country as the Committee may select, by engaging in any work of a kindred nature that the Committee may deem it advisable to have taken up; and by co-operating with the Committee in raising funds for the general Home Mission Work of the Church."

Sub-committees soon arose in Winnipeg, Regina, Edmonton and Vancouver. With amazing rapidity the movement spread, catching the imagination of women everywhere in the Church, and aided by patriotic feeling to which the Foreign work could not appeal. It began in December, 1903, the publication of the *Home Mission Pioneer*, the first Editor of which was Mrs. J. F. McCurdy.

During the eleven years of its separate existence the Society expended approximately $275,000, and distributed clothing and supplies in large quantities. From 1908 it employed a paid Secretary, Miss B. L. Barker. By 1914 it was supporting 7 hospitals, 11 mission fields, 7 school homes, 8 deaconesses, 3 workers in the Department

of the Stranger, and 3 in the Jewish Department, and giving aid to six other departments of Home Mission Work. In 1914 it had a staff of 66 workers in all, and the organization included 46 presbyterials, 1,019 auxiliaries and bands and 25,077 members.

The functions of the three societies of which a brief account has just been given, necessarily overlapped. For some years auxiliaries and even presbyterials in the West had been in affiliation with both the W.F.M.S. and the W.H.M.S. Proposals for an amalgamation were continually being made, and in 1907 a Committee of Assembly had the question under consideration.

In 1910 the Foreign Missionary Board requested the W.F.M.S. to "consider sympathetically" some plan of amalgamation with the sister Society. After some delay a basis of union drawn up jointly by the Home and Foreign Mission Boards of Assembly was accepted by all three Societies, and the amalgamation was effected in Knox Church, Toronto, May 15, 1914, when in an impressive gathering the Women's Missionary Society was formed. Mrs. J. J. Steele was the first president; three vice-presidents and eighteen secretaries were appointed. A General Council of forty-five members, later fifty-one, in order to include presidents of provincial societies, and six provincial boards constituted the chief elements in the organization. Failure to meet annually during the War years, led to the adoption, in 1922, of a biennial instead of an annual meeting of the General Council.

The new Society assumed all the obligations of the uniting societies, and agreed to submit its annual budget to both the Home and Foreign Boards of the Church. The various departments of War work employed the energies of the Society and interrupted its regular programme to a considerable degree. Additional work has since been undertaken, among students, among young

women and girls, and in Social Service. Financial difficulties, which caused a deficit in 1921, have since been overcome. The publications of the former societies were merged in the *Missionary Messenger*, which has been edited by Mrs. John MacGillivray and Miss M. C. G. Fraser.

The total staff employed by the Society at home and abroad is now about 250. In December, 1924, it had 101 women missionaries in the Foreign field: 12 in Formosa, 31 in Honan, 35 in India, 11 in Korea, 11 in South China and 1 in Japan. The remainder were divided among home fields, including 7 boarding-schools for Indian children, 10 school homes mainly for the foreign-born in the West, and 4 for French work in Quebec, 14 hospitals or hospital units, and a varied programme of work, with a staff of 32, in the departments of Social Service and of the Stranger.

The increased prominence of women's work in the Church called forth in 1907 an explicit demand for the institution of "an order of women who shall be known as deaconesses, who shall serve the Church as nurses, visitors, dispensers of charity and in any other way that may prove desirable." This was the language of an overture to Assembly from the Presbytery of Winnipeg and the Synod of Manitoba.

The revival in our Church of the Order of Deaconesses was in accord with movements that have taken place in many churches within the past century. Prior to that time the deaconess was long virtually unknown. In the middle ages her place had been taken by the Abbess, or head of a sisterhood. There were efforts to establish the order in early Puritanism, and we read of an English Puritan congregation which settled at Amsterdam in 1608, selecting "one ancient widow for a deaconess," who "usually sat in a convenient place in the congregation

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W.M.S. LEADERS

1. Mrs. Thomas Ewart. 2. Mrs. R. F. Burns. 3. Mrs. John Redpath. 4. Mrs. William MacLaren. 5. Mrs. J. K. Macdonald. 6. Mrs. J. J. Steele. 7. Mrs. John Somerville.

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SOME SCENES OF W.M.S. WORK

1. File Hills Boarding School. 2. St. Andrew's Hospital, Atlin. 3. Pte-aux-Trembles School. 4. Girls' High School, Indore. 5. Marian Barclay Hospital, Kong Moon, South China.

with a little birchen rod in her hand, and kept little children in great awe." She also, good soul, engaged in nursing and relief.

In the thirties of the last century, Pastor Theodor Fliedner of Kaiserwerth, Germany, having visited England and seen the relief work of Elizabeth Fry and others, resolved "to restore the Apostolic office of deaconess." The society formed under Fliedner's direction was largely a nursing sisterhood, but its members engaged also in a variety of relief work. It soon became widespread in Germany and was imitated in America (1849) and in England. Dr. Pusey organized a sisterhood for piety and service in the Anglican Church (1845), and the order of deaconesses for that Church was instituted in 1861. Since that time the deaconess has won her way and proved herself indispensable for certain services, and has been increasingly employed in nearly all church bodies. The Deaconess Order was recommended by the Alliance of Reformed Churches in 1885.

The overture from Manitoba in 1907 was accompanied by one from the Presbytery of Toronto, approving a proposal "to broaden the scope of the Ewart Missionary Training Home." A committee appointed by Assembly to make recommendations on these proposals reported in 1908 in favor of sanctioning the institution of an Order of Deaconesses "to consist of women trained for the service and devoting their whole time thereto," and of other "godly women of mature years." Deaconesses were to be designated to their tasks by presbyteries: "Such designation is not, however, to be regarded as an ordination, nor shall any pledge of perpetual service be exacted." The Ewart Home was transformed into a missionary and deaconess training school; and the Board of Management of the Home became the Deaconess Board of the Church. In 1920 Manitoba College

also instituted a Deaconess Training department, with the sanction of Assembly, which has already trained twenty-nine young women.

The Ewart Home was at first situated at 540 Church Street, Toronto. In 1899 it was removed to 74 Charles Street East. In that year Mrs. Elizabeth Livingston succeeded Mrs Anna Ross, the first Superintendent. It acquired the present property on Grosvenor Street in 1909. In 1910 it assumed its present name, the Presbyterian Missionary and Deaconess Training Home. Mrs. Livingston continued to serve as Superintendent until 1913, when she was succeeded by Miss Margaret Grant, now Mrs. Thomas MacMillan. In 1918 Miss Jean E. Macdonald, Principal of St. Margaret's College, became head of the institution, with the title of Principal. A revision and expansion of the curriculum was effected at that time.

The school has graduated 104 deaconesses for service at home, and 30 of its graduates, including 16 who were designated as deaconesses, have become foreign missionaries. Other alumnæ, not graduates, to the number of 31, are also in foreign work. Principal MacLaren was the first chairman of the Board of the Ewart Home. Throughout the history of the school the teaching has been largely done by the Knox College Staff. University and Victoria College courses are also included in the prescribed studies. Since 1910 Mr. C. S. McDonald has been Chairman of the Board.

The deaconess of to-day is not an "ancient widow" with a "birchen rod." She is a trained and efficient worker, who brings to her work both intelligence and devotion. The degree in which this fact is recognized is seen in the rise of the minimum salary for deaconesses from $25 to $80 per month, since 1909! Even if congregations seldom realize the value of her service, she has a reward in the

love of the women whom she befriends and of the girls to whom she is a big sister. The varied duties of her office are thus summed up by Miss Macdonald, Principal of the Training Home:

"The work of a congregational deaconess varies with the Church she serves. One working in a Western city church recently wrote, "My duties partake of more than half a dozen well established professions." But from a multiplicity of details three outstanding forms of service emerge:

First. The work of the Church Office when no Secretary is employed, including the keeping of Communion Roll and records.

Second. Much visiting can be acceptably done by the deaconess and reported to the Minister as there is need. This is the very heart of deaconess work. Visiting in the name of the Church, to her is opened many a need of body, mind and spirit. In this day of scientific social service no other social worker has such an opportunity to serve the community as has the Church worker. She is in contact with need: with the sick, the aged, little children, girls at the difficult age, young women away from home, the indifferent, the detached from Church connections.

Third. The work of Religious Education, particularly in relation to girls and young women, is imperatively part of the modern deaconess's work. Her part may be largely Teacher Training and the development of potential voluntary workers. Further, as she knows well the whole organization of the Church, she is better able to help those with whom she comes in contact to find their place of self-expression in the Church's work."

The future place of women in the Church presents an interesting field for speculation. In this respect the Canadian churches share a common problem with those of all the world. Not long ago a public disputation, for purposes of instruction, was held between two Roman Catholic priests in London, England, on the question of the admission of women to the priesthood.

In the Anglican Church the ministry of women has been made the subject of inquiry by a committee approved by the Archbishop of Canterbury. Preaching is actually being done by some women of that Church, with acceptance. The Presbyterian Church of Japan admits women to the full ministry. In the English Presbyterian Church, they are admitted to the eldership. The question of the place of women in our own Church has been frequently discussed. It came up in the second Assembly, 1876; and the *British American Presbyterian* then advocated their admission to "such subordinate offices as they can fill with advantage." Theological education for women was advocated by Principal MacVicar and others many years ago; and in recent years St. Andrew's College, Saskatoon, and Knox College, Toronto, have graduated women students with distinction from the theological course. Two of these are engaged as missionaries to New Canadians. A recent graduate of the Deaconess Home has conducted regular church services in stations in Vancouver Island. A number of women have been employed as student missionaries by the Home Mission Board. Women Missionaries abroad are in many places ministers of the Word, if not of the Sacraments. The remarkable change in woman's civil position in most countries during the past ten or twelve years, by which they have been given equal citizenship with men, is a factor not to be overlooked.

Do these facts point to the coming unqualified admission of women to the Ministry of the Church? This question doubtless lies in many minds to-day. Meanwhile the concrete issue of the representation of deaconesses and other trained workers in the church courts was brought before Assembly in 1922, in an overture from the Presbytery of Regina. A committee of three was appointed to consider the matter and report to the next

Assembly. In 1923 a new overture, looking toward the ordination of women to the regular ministry, arose in the Presbytery of Saskatoon. Both matters were sent down to presbyteries by the Assembly of that year, with the suggestions of the Assembly's special committee on the former question. The latter included the publication in the Assembly reports of the list of deaconesses, and a recommendation that presbyteries be instructed to explore the whole question of how best to bring to bear on church work "the view-point of the women."

Thirty-three presbyteries reported on both questions. They generally approved the Committee's recommendations. Seven approved the ordination of women; six others approved it in special circumstances, and six disapproved. The majority favored postponement of the question owing to the transition through which the Church is passing. Assembly on the advice of a committee appointed to consider these results, and "in view of the present situation in Church life which must involve the consideration of many questions in wider relationships," left the questions over to be resumed at a later date.

Trained women are seeking, in the Church, opportunity, not rank. Many of them are strongly of opinion that they could do better service if admitted to committees of presbytery and to meetings of sessions. In 1923 the Alumnæ Association of the Deaconess Home passed a resolution which contained this sentence: "The value of the deaconess's work must be affected by the opportunities for co-operation with the Session." The demand for the admission of women to the ministry seems to have come largely from men. Expressions of opinion from women and women's organizations have generally stopped with asking admission to the Church councils. Already they have a place on certain com-

mittees. The question of their admission to the courts as constituent members is distinct from that of their admission to the order of the ministry; though it may be looked upon by many as a step in that direction.

The views of many women on the subject are doubtless represented by the recently published words of the President of the W.M.S., Mrs. John MacGillivray:

"Does it not seem a paradox that it should be the Church (we speak of our own) into which she (woman) has put her best work and thought, where the seeds of training for service were first sown, which should be the last to let down the bars? Is there a danger of so separating the other spheres of life from the Church that the best of our young womanhood, brought up in the atmosphere of the Church, now prepared and fitted for service in other walks of life, will grow away from active interest in the Church? We do not refer to the missionary as such, but to the woman in the pew. We are not pleading for women to enter the pulpit (though the public press headlines would understand it so). Our women are conservative on that point, but where the need arises and she is academically prepared, and is actually doing the Church's work under the appointment of the Assembly's boards, why should recognition be withheld in the courts of the Church? Has the day not come also when the relationship of the Women's Board of the W.M.S. to the Assembly's Mission boards should be co-operative rather than auxiliary?"

These questions may be postponed, but cannot be evaded.

CHAPTER IX

THE CHILDREN OF THE CHURCH

THE Presbyterian Church, as a part of the Church Catholic, has always recognized the membership within it of the children of believers. "All who profess the true religion together with their children," says the Westminster Confession. It has aimed to provide them with religious instruction, and to surround them with religious influences. It admits them to membership by baptism, an act which pledges both the parents and the Church to special obligations on their behalf. Through infancy they are sheltered in homes to which the Church endeavors to give a spirit of love and prayer and sacrifice. The Church has always striven to secure for children an upbringing "in the nurture and admonition of the Lord."

The work of religious education has taken shape at every stage of history in accordance with contemporary educational methods. In the Reformation period, besides attendance on the Church services, much teaching was carried on by the catechetical method. This method was good in so far as it escaped the bounds of form. But it had the weakness of tending to stereotype religion in the language of a printed catechism. While the Church of England became attached to certain forms of worship, the Church of Scotland tended to make a second Bible of her Shorter Catechism, thus equally, in another sphere, endangering the spiritual by the formal. This was true, especially, we might almost say only, where the minister or leader was indolent or poorly trained. Ideally the catechesis surveyed the whole text of Scrip-

ture, and in some degree extended to other fields of knowledge as well. In practice, too often, it became a lifeless process of learning by rote. Although in the Catechism great thoughts were aroused and great questions asked, the answers to these questions were dictated, the mind was moulded, not developed, and there was little appeal either to experience or to reason. There has been during the last century and a half an increasing revolt on the part of educators against the principles involved in such a method, and at least during the last half-century a widespread application of principles and methods more in accord with modern psychological theory.

It is impossible to say when the modern Church School took its rise. We find in the early Church special catechetical instruction for those preparing for communion. Calvin had catechetical schools in Geneva, and Borromeo, a contemporary Romanist reformer, at Milan. The Scottish Reformers, the English Puritans, and the German Pietists gave much attention to the instruction of the young. In all these instances Sunday hours were chosen for instruction, though Sunday was in no case the only day on which religious education was carried on. The modern Sunday School had numerous prototypes in Britain in the Eighteenth Century. In Nova Scotia, too, we saw that James Davidson conducted a Sunday School at Lyon's Brook, Pictou, in 1764. It was largely due to the fact that Robert Raikes was proprietor of a newspaper, that he was able to arouse widespread interest in the successful experiment which he had begun at the suggestion of a woman in 1780. The neglected street urchins of Gloucester whom he collected to his school for five hours each Sunday, were very unlike the neatly dressed boys and girls from Christian homes today, and the methods of work were widely different from

ours. Doubtless the Sunday School has done much to transform the conditions which called forth his effort.

The progress of the movement in the half century after 1780 was phenomenal. The English Schools were imitated in the United States, and passed into Canada. While early schools among Presbyterians in Canada probably owed more to the practice of the Scottish Church than to the Raikes Movement, yet that movement is accountable for the wide organization of the Sunday School in the early nineteenth century. Walter Johnston, a Scotsman, visited Prince Edward Island in the early twenties, in an effort to organize Sunday Schools. He found the Methodists the only Church body that had given much attention to the matter. It was largely through the enterprise of Methodist itinerants, too, that the Sunday School became general in the Canadas. Many of the pioneer schools were for the whole community, but the churches later gave separate organization to their own work. As early as 1830 schools were fairly general, and by the time of the Union of 1875 each of the uniting churches had an organized system of Sunday School work.

The Evangelical Revival of the eighteenth century made its appeal largely to those who had lived out of contact with the ordinary agencies of the Church, or out of harmony with the principles of Christianity. Accordingly it laid emphasis upon conversion, and the experience of a timed and violent reversal of the course of life came to be looked upon as normal. This accorded in certain respects with the Reformed Theology, in which the moral helplessness of man was presented often in an extreme way. Yet a study of the history of individual lives of Christians brought up in Christian homes, will surely support the view that in such cases the experience of

Paul has been rarer than the experience of Timothy. The main body of the Church is made up of those who have gradually been nurtured in the spiritual culture of the Christian home and of the Christian community. To assume the contrary was either to countenance neglect of the effort, which the Church has always enjoined, to give religious instruction to the young, or else to give such instruction merely in the doubtful hope that years hence conversion would make it spiritually available to the recipient. The latter motive, inadequate though it was, was sufficient to inspire many a devoted teacher, and no doubt the results were often better than the theory.

The Presbyterian Church in Canada was fortunate in her first Sabbath School Convener, the earnest and sagacious Dr. John Thompson of Sarnia. Dr. Thompson was born in England in 1834, and brought to Canada as an infant. He was a graduate of Knox College, and was ordained in the Canada Presbyterian Church in 1863. In that Church he was active in Sunday School work and became Chairman of the Sabbath School Committee in 1872. Little that is distinctive can be said about the Sunday School methods of his day; but he did a service to the future by rejecting the presuppositions of the previous generation in regard to child life, and enforcing the ideas wrought into the Church standards, of the membership of children in the Church. The views which he stressed may be examined in his book, published in 1893, entitled "The Lambs in the Fold, or the Relation of Children to the Church and Their Proper Christian Nurture."

Thompson agreed with Richard Baxter that "education is as properly a means of grace as preaching"; and with Horace Bushnell in his influential book, "Christian Nurture," that "the aim, effort and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to mature age;

but that he is to open on the world as one that is spiritually renewed, not remembering a time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years." These and other earlier and contemporary writers, and a careful study of the Bible, had given him confidence in opinions that in his day were novel because forgotten. He beautifully compares the religious awakening of youth to the unveiling of a fair statue that has been wrought with labor and pain. He protests against the mistake involved in the phrase "joining the Church," which he thinks as little applicable to the Church as to the State. He pleads for the recognition of the fact that religious experience need not be uniform in order to be valid, and that individuality is to be respected in child training. He makes a model of the childhood of Jesus, who increased in wisdom and stature and in favor with God and man. He extols the ideals of the Christian home, and demands a closer relation than generally exists between parents and children. Many of the views expressed in this book are identical with those which are now governing principles of Religious Education.

The story of Sunday School curricula is an interesting one, but can be only very briefly sketched here. John H. Vincent, a Methodist minister of Chicago, secured in 1872 the inauguration of the International Uniform Lesson Series. The International Lessons were at once adopted by Presbyterian Churches in Canada, and by 1875 were in general use. For lesson helps, however, the Canadian Church depended mainly on the publications of the American Presbyterian Church (North). Teachers were to some extent also aided by expositions of the lessons in the religious press. It was not until 1892 that the first effort in this direction was made by the Church itself. In that year T. F. Fotheringham, then Convener

of the Sabbath School Committee, began the publication of a *Home Study Leaflet.* This leaflet was a single sheet printed on both sides, published weekly at five cents a year. A *Teachers' Preparation Leaflet*, containing four pages and costing thirty-five cents a year, was begun in 1893. A *Hand Book of Sabbath School Management and Work* was published in 1893 by Mr. David Fotheringham, Toronto, a well known educationist. Thomas Kirkland, Principal of the Normal School, Toronto, assisted in preparing the *Teachers' Leaflet*, and each number contained useful pedagogic suggestions from his pen, based upon a text-book by Dr. Thomas Morrison, Principal of the Free Church College, Glasgow, called "The Sabbath School Teachers' Hand Book." The teacher is reminded, for instance, "always to begin with the known and proceed to the unknown," and to keep in mind "the order in which the faculties of children are unfolded." Again he is enjoined "to foster the principle of self-development, self-instruction and self-activity to the fullest extent." Definitions, it is stated, should be taught inductively, and the proof-texts should be read before the question and answer of the Catechism are committed to memory. The teacher should always be a learner, and should have a sympathetic understanding of child nature.

The *Teachers' Leaflet* contained an expansion of the notes for the pupil, but the material of teaching was supplied only to a limited degree. The light of modern Biblical Criticism is not excluded, but the general attitude is more conservative than in the corresponding lesson helps of to-day. Yet even where the lessons lie among the difficult stories of Genesis, emphasis is constantly laid on the love and mercy of God. Blackboard drills are suggested; for instance the colors of the rainbow are used to represent the attributes of God.

With the opening of 1895 these publications were

succeeded by two others. One was the *Teachers' Monthly*, which differed little from the *Leaflet*, except that it contained lessons for a month instead of for one Sunday. It also had a Primary Department, and a Normal Department. At the same time the *Home Study Quarterly* for senior scholars appeared. This was a quarterly extension of the *Home Study Leaflet*. It abounded in questions to be answered in writing. Most of them are plain demands for information on the Bible passage; some of them, such as: "What do drunkards neither regard nor consider?" seem, to say the least, pedagogically defective. A curious feature was the blank excuses for absence to be signed by the pupil and sent to the teacher with a contribution.

The Sabbath School Publications were still in the experimental stage, and in the next few years a number of forms were given to these lesson helps. One of the chief difficulties was the financial one. By March, 1895, Dr. Fotheringham made an appeal for financial aid. A deficit was accumulating, which by 1897 exceeded $5,000. Assembly in that year had a mind to discontinue and rely on American publications; but Dr. D. H. Fletcher of Hamilton, Dr. Thompson, and Dr. James Robertson came forward with a personal bond for the amount. The publications were then placed under the *Record* Committee, and put in the care of Dr. Ephraim Scott, Editor of the *Record*. In the following year a Committee of Publication was appointed by Assembly, which became responsible with the January issue, 1899. The Committee secured the services of R. Douglas Fraser, formerly of St. Paul's Church, Bowmanville, Ont., as Editor and Business Manager. Dr. Fraser is a son of Dr. William Fraser of Bond Head, and was born there in 1849. He is a graduate of Toronto University and of the Presbyterian College, Montreal, and was ordained in 1873.

He had been a member of the Sabbath School Committee, and an occasional contributor to the publications. Mr. Fraser entered on his duties in September, 1898, using his own study as his office until the following May, when a room was occupied in the Confederation Life Building. J. M. Duncan of Woodville became Associate Editor in 1902, and shared editorial responsibility with Dr. Fraser until the latter's retirement, becoming Joint Editor in 1917. In 1909 the business was removed to rented premises on Bond Street. In 1912 the property on Church and Gerrard Streets was purchased, and in 1921 rented space in the adjacent house was occupied. Dr. Fraser was appointed Editor Emeritus by Assembly, on his retirement, in 1920, and Dr. Duncan became Editor-in-Chief.

For their growing tasks the Editors had the help of John Mutch as Associate Editor, 1917-1920. D. M. Solandt of Winnipeg became Business Manager in 1920, and George A. Little of Guelph, Associate Editor in 1922.

"Our plans," wrote Mr. Fraser in his first issue of the *Teachers' Monthly*, "are not stereotyped. The present issues are but beginnings." Since his appointment the Department has shown much enterprise and made unbroken progress. On January 6, 1900, appeared the first issues of the illustrated weeklies, the *King's Own* and *Jewels*. Two years later *East and West* was begun. In 1903 Miss Jane Wells Fraser became Managing Editor of the Illustrated Papers, a post which she filled till 1917. Miss Mary Isobel Houston is her successor. These journals have given delight to thousands of young readers ever since their first appearance. The need for a journal for Bible Classes was felt, and was met by the *Bible Class Magazine* which began in January, 1910—a thirty-two-page monthly, costing twenty-five cents a year.

It was succeeded in 1913 by the *Pathfinder*, designed for Bible Classes and Young People's Societies.

The Board of Publication has had to meet the demands of the evolving curricula of the schools, and of the revival of interest in religious education. To a certain extent graded instruction was provided for in the earliest lesson helps. The *Primary Quarterly* was first issued in 1896, and an *Intermediate Quarterly* was added in 1907. The uniform lessons were in sole use, however, till 1915, and many teachers remained unpersuaded that a portion of Scripture which formed a lesson suitable to pupils of eighteen was not sure to be suitable to those of six.

The Graded Lesson movement, a natural consequence of modern pedagogy, arose in the United States. In 1903 George Hamilton Archibald carried the idea from the Hartford School of Pedagogy to Great Britain, where he became an apostle. The novels of Charles Dickens had awakened in the popular mind, on both sides of the Atlantic, a sympathy for childhood that helped toward the reception of humaner pedagogical principles. In 1906 Mrs. J. Woodbridge Barnes headed a group of American elementary teachers who held a conference to frame proposals for a graded lesson series. Supporters and opponents of the graded lesson project had many a hot battle in committee during the next few years. The idea of introducing non-biblical material into the lessons was regarded by some as a new heresy. After Charles Scribners' Sons, and the University of Chicago, had each published graded series independently, a syndicate was formed of Presbyterians, Congegationalists and Methodists, which published lessons for Beginners, Primary and Junior grades in 1910, and had a complete series by 1914.

The Sabbath School Committee, the Editors of the Publications, and many of the ministers and Sabbath

School teachers of the Church, kept in touch with these movements. A Commission was appointed by Assembly in 1912 "to make a scientific survey of the whole field of Religious Education in the Presbyterian Church in Canada." Headed by an executive consisting of Dr. Walter C. Murray, Dr. Robert Haddow, W. J. Knox, Dr. A. J. W. Myers, and Dr. J. C. Robertson, the Commission went to work with a will, and its reports form exceedingly interesting reading. In 1913 it put itself on record in favor of Graded Lessons, in these words: "The principle of graded instruction is accepted by all educationists. The opinion expressed on the Graded Lessons in use is practically unanimous in their favor. . . . There is a widespread desire for a Canadian course." In 1914 reports from a questionnaire on the use of the Graded Lessons were sweepingly in their favor, and the Commission had received many appeals for a Canadian series.

In January, 1915, the Board of Publication, while still maintaining the existing periodicals, and despite the difficulties imposed by the War, began, in co-operation with five American Presbyterian and Reformed bodies, the issue of Departmental Graded Lesson helps, as follows: *Beginners' Primary*, and (1917) *Intermediate Teachers' Quarterlies;* and for the pupils *Beginners' Bible Stories*, *Junior Work and Study*, and the *Intermediate Scholars' Quarterly*. Since 1917 there has been co-operation with the Canadian Methodist Sunday School Board in the corresponding publications of the Senior Department, and since 1921 a fuller co-operation in the preparation and publication of lesson helps and illustrated papers.*

*The Board of Publication has also rendered essential service through its Department of Supplies for Sunday Schools, Young People's Societies, and congregations. This includes lantern slides and lectures. It is to be noted that the work of the Board has always been entirely self-supporting, its moderate profits from year to year being, by instruction of the General Assembly, applied to the improvement and extension of its output.

It is generally agreed that the introduction of careful grading, and of a graded curriculum, has gone far to remake the Sunday School, and to make it better. It has given the pupil an added interest in the lesson, and removed many of the teacher's difficulties. Of course, all methods fail unless the teacher's mind and soul are alive. But, given a thoroughly qualified teacher, who has thoughts and experiences to draw on far beyond the material of the best lesson helps, the graded system will offer him better opportunities than he could find without it.

"The changes brought about by the Graded Movement," says a Jubilee Editorial in the (British) *Sunday School Chronicle*, October 30, 1924, "amount to a revolution. . . . The main principles of the Graded School are bound to be victorious, since they are in harmony with the law of life."

Graded worship and preaching have also entered into the order of Church services. A sermonette for children (often quite as profitable to their seniors), and in larger churches, a separate children's service each Sunday, have been introduced of late years. In some instances the gradation is further extended to a kindergarten service. Progress can also be recorded in the matter of children's hymnody. The "Children's Hymnal" published by the Assembly's Committee in 1884 showed notable improvement on the selection contained in "Songs of Praise for Sabbath School and Family," published for use in the Sabbath Schools of the Kirk congregations of Montreal in 1858. Further advance was made in the "Presbyterian Book of Praise" of 1897, and in the carefully selected hymns of the section "For the Young" in the 1918 "Book of Praise."

Increased provision for the training of Sunday School teachers has been a notable feature of the Church's progress. Before 1875 efforts in this direction were confined mainly to the selection of suitable books for Sunday School libraries, and to this a good deal of attention was given especially by the Canada Presbyterian Church. In 1879 John McEwen, then Convener of the Sabbath School Committee, published "The Presbyterian Normal Class Teacher," a very elementary little text-book for teachers. In 1880 the first definite forward step in teacher training was taken. A course was provided for persons under twenty years of age, and another for those under twenty-four. Both courses were divided into two parts, one on a portion of Scripture and the other on the Catechism. A three-hour examination of twelve stiff questions was set on each of the two subjects.

We noted the interest taken, at an early date, by Principal MacVicar in the work of training teachers, and also the use in the early nineties of certain text-books in addition to the lesson helps. No further advance on former methods in the Church as a whole took place, however, till the issue by the Board of Publication of the "Teacher Training Handbooks" begun in 1902. These booklets, eight in number, were designed for a two-year training course. The topics covered were in the order in which the series appeared: (1) The Books of the Old Testament; (2) The Life and Times of Our Lord Jesus Christ; (3) A Summary of Christian Doctrine; (4) From One to Twenty-one; (5) The Teacher and the School; (6) The Books of the New Testament; (7) Missions; and (8) Church History. Members of the Maritime Synod, led by the Convener, D. Stiles Fraser, were largely responsible for initiating this series. Each was written by a special authority in the subject assigned; together they formed a valuable, though highly condensed, sum-

mary of the essential material. One of the series, by Dr. Walter C. Murray, on the development of young life "From One to Twenty-one," was found exceptionally helpful and went through many editions. This series was followed in 1909 by a smaller series of five five-cent booklets on "The Old Testament," "The New Testament," "The Pupil" and "The School," called the "Canadian First Standard Teacher Training Course." The writers were Canadians of different communions, and the course was prescribed for teachers in Anglican, Baptist, Congregational, Methodist and Presbyterian schools.

Fuller and more advanced manuals appeared in the Teacher Training Course issued under the Editorial Committee of the International Council of Sunday School Teachers in 1917 and 1918. These provided a three-year course of training, for which in the first year the books were on "The Pupil," "The Teacher," "The School," and "How to Teach the Life of Christ." The series for the second year comprised "The Teaching Values of the Old Testament," "The Teaching Values of the New Testament," "The Programme of the Christian Religion," and "How to Train the Devotional Life." For the third year a specialization course was arranged, with text-books for teachers of the various grades. Two ministers of our Church, Dr. J. C. Robertson and Dr. J. M. Duncan, contributed to this international series, respectively, the third and sixth of the books just mentioned. A new course is now projected by the same Committee, which, while utilizing some of the previous series, will provide a much more extended training.

The various published aids to teachers in training have been used both in private reading and in group study, and many teachers have obtained from their use a new vision of their work. A considerable number have

received diplomas each year on the completion of the course, and the completely untrained teacher is gradually becoming extinct. The less formal training, consisting largely of personal Bible study, of the older day, had its own value; but the most conservative will admit that the present-day Sunday School teacher has the advantage over his or her predecessor in fitness for the work. In particular there is a new emphasis on the psychology of childhood and an increased concentration on the needs of the pupil. The Sunday School is still far from perfect as an institution of religious education. It may be that some teachers have become so overwhelmed by the new knowledge that they have failed to integrate it with the old. And such is the drive of life to-day that habits of study and reflection are difficult to form. But the Church, and the children of the Church, owe a great deal to those who in recent years have toiled for better curricula and better training, and opened the way to future improvement. The name of Dr. J. C. Robertson, Sabbath School Secretary for nearly twenty years, deserves mention in this connection.

The reports of the Commission referred to above brought pointedly before the Church many defects of the work of religious education. A low view of the functions of the Sunday School and a disposition to leave it undisturbed, were among the obstacles to progress. The estimates arrived at by the Commission show that of the children between the ages of twelve and sixteen a little over three-quarters were in the schools, and of those between seventeen and twenty, a little over half, while the average attendance of all was a little over one-third. For this condition responsibility was laid upon the ministers and on the theological colleges. It was noted with satisfaction that courses of instruction in Religious Education were entering into the curricula of a number of

the colleges and that courses for Sunday School teachers were also being given. A classified library list of the new literature of the subject consisting of no less than 137 titles is included in the 1914 report. The Commission also concerned itself with Sunday School architecture, and made explicit proposals, with plans prepared by architects, for the better housing of the schools.

Another subject of investigation was the relation of Religious Education to the government schools. The laws of each province in respect to religion in the schools were examined. It was noted that while generally "religious exercises" are either prescribed or permitted, "religious instruction" is only guardedly permitted. Generally speaking, "In the public schools there is practically no religious instruction, at least during school hours, and usually only purely formal religious exercises." Owing to denominational differences and antagonisms, the Commission does not recommend the introduction of religious instruction during the present generation. "The public school is not, and cannot for this generation become an efficient instrument for religious instruction; and if it did become an active instrument in a state where creeds are diverse and antagonism strong, it would disrupt the state politically. To attempt to use the public school for this purpose is to sacrifice a substantial national benefit for a doubtful religious blessing." There were many, however, who were not content thus to resign the public schools to secularism, and who still hold in view the aim of providing for religious instruction in them. The Synod of Toronto and Kingston, for example, has appointed members to an interdenominational committee to press for this reform, and new regulations have actually been made in response to their representations. The project of linking religious education with the public schools has been frequently mooted in recent years.

Meanwhile the Board of Sabbath Schools and Young People's Societies, considering the matter from all angles, seeks to utilize such privileges as the laws already provide. This may be best explained by a quotation from the Report of the Board to Assembly in 1924:

"A carefully prepared report on Week-Day Religious Education was presented to the General Assembly in 1923. It included plans and programmes by which this work could be carried on by the Churches in close correlation with the work of the Public Schools. It also included a summary of the provisions in the School Laws for Prescribed and Permitted Religious Exercises in the Public Schools of the various provinces.

"Considerable interest has been taken by some Church leaders in several of the Provinces looking to a more satisfactory use of the provisions of the School Law in regard to Religious Instruction in the Public Schools. Your Board, however, has confined its attention to plans for strengthening the programme of Religious Education of the Churches in co-operation with, rather than under the direction of the Public Schools.

"Interesting reports have been received from various workers in regard to the plans and programmes presented last year. In the Maritime Provinces, in Ontario and in British Columbia, the programme has been tried out both in rural and suburban centres with success. In Quebec, where Religious Instruction is a definite part of the Public School curriculum, the teachers in the Public Schools and the Sunday Schools have been conferring and working together to their mutual advantage, in increasing the efficiency in character building through Religious Instruction. In the Prairie Provinces the most interesting reports have come from scattered mission fields where the missionaries, because of their other duties, find it difficult to carry on Sunday School work effectively on Sunday, and have arranged for what practically amounts to a Sunday School, to be held in the Public School at the close of the regular school work. This has been done in every case with the hearty co-operation of the school-teachers and the boards of trustees, both in Anglo-Saxon and non-Anglo-Saxon districts.

"Closely related to Week-Day Religious Education is the work of the Daily Vacation Bible Schools, which is specially adapted to the larger towns and cities. These are usually carried on for five mornings each week for about six weeks during July and August. The results already secured would lead to the conclusion that there are almost unlimited possibilities for effective work through such schools."

Statistics may not be taken as an infallible index of success. But a comparison of the numbers attending Sunday Schools in 1875 and to-day, shows, in proportion to Presbyterian population, a distinct increase. The census reports of 1871 and 1881 lead to the conclusion that in 1875 there were approximately 600,000 Presbyterians in Canada. The census of 1921 makes the number 1,408,812. In 1875 the Sunday School pupils numbered 99,204. In 1921 the number reported was 286,899. In that period the teachers and officers increased from 7,139 to 35,378. Roughly this means that while the Presbyterian population was multiplied by two and one-third, the enrolment of pupils was multiplied by two and nine-tenths, and of teachers and officers by four and nine-tenths. The total enrolment of pupils in 1923 reached 313,806. The comparison becomes much more striking when it is remembered that the proportion of the population under twenty years of age declined between 1871 and 1921 from 526.76 per thousand to 434.82 per thousand. These facts go to prove beyond dispute that the Sunday School is reaching a much larger proportion of the children of the Church to-day than it reached in 1875.

CHAPTER X

ENLISTING THE SERVICE OF YOUTH

THE Young People's Movement first crosses the path of this history about 1890. Throughout the Anglo-Saxon world it was then at the full tide of its enthusiasm and power, and in Canada it had a prosperous course. Behind the Christian Endeavor, its characteristic organization at that time, lay such older organizations as the Singing School, the Temperance Society, the Young Men's Society for Religious Improvement, and the Young Men's Christian Association. The Singing School appeared in America early in the eighteenth century, and it nourished into health the congregational choirs of Protestant churches. The Temperance Society, in various forms, and with various degrees of approach to total abstinence, appeared in Canada in the late twenties of the past century, and, supported at first mainly by the Methodists, gained in influence till by the middle of the century it affected legislation. David Naismith of Glasgow in 1830 organized in the United States and Canada "Young Men's Societies for Religious Improvement." The one established in Montreal afterwards became a Young Men's Christian Association. The latter organization, instituted in 1844, was well in the field before church-connected Young People's Societies became general.

In 1881 Francis Edward Clark, a native of Aylmer, Quebec, and baptized in the Presbyterian Church there, who had become a Congregationalist minister of Portland, Maine, organized the young people of his church into a Society of Christian Endeavor. Neither the name nor

the character of the society was original, yet Dr. Clark's effort was a new beginning in Young People's work. His own published accounts of it caused it to be widely imitated in course of the eighties. It soon obtained interdenominational organization, and by 1890 it was securely established in the United States and still rapidly expanding.

The earliest Christian Endeavor Society in Canada was formed in Germain Street Baptist Church, St. John, N.B., February 12, 1883. On June 1, 1885, the first society in a Presbyterian congregation in Canada was organized in St. John's Church, St. John, of which Dr. T. F. Fotheringham was pastor. While Christian Endeavor societies were making their appearance in the older provinces, the young people of the West were being organized into Home Mission societies. This movement was promoted with the encouragement of the Synod of Manitoba and the North-west Territories. The Assembly of 1890 received an overture from this Synod, praying for the general organization of these societies, and at the same time an overture from the Presbytery of Toronto seeking the encouragement of Young Men's Missionary Societies. Assembly's response was the appointment of a Committee, which in 1891 submitted a draft constitution for Young People's Home Missionary Societies. The draft provided for congregational, presbyterial and synodical organization, and declared the aims of the society to include the spread of information on missions, cultivation of the devotional life, discussions regarding missions, and collections for that cause.

But the young people themselves were already choosing the broader platform and wider associations of the Christian Endeavor. In the late eighties the Christian Endeavor societies spread from congregation to congregation. Provincial conventions met annually in Ontario

from 1889. At the 1890 convention in Hamilton, both the founder, Dr. Clark, and Dr. Henry Drummond, were present. Of the 196 societies in the Province in that year, 94 were Presbyterian. In 1891 the reports showed 546 societies of which 225 were Presbyterian. The Epworth League of the Methodist Church was provincially affiliated. A number of the ministers of the Presbyterian Church, notably Dr. William Patterson of Cooke's Church, Toronto, Dr. Alexander Gilray of College Street Church, Toronto, and Dr. J. A. R. Dickson of Central Church, Galt, were among the Society's prominent leaders. Sir Herbert Brown Ames of Montreal was an early member and through the Endeavor became interested in civic betterment.

The alacrity with which the movement was welcomed by the Church may be seen by reference to many contemporary notices in the Church periodicals. The *Canada Presbyterian* for November 4, 1891, editorially refers to the rapid and steady growth of the movement, and adds:

"It fills a place practically unoccupied. The vigor, freshness and zeal of the young people in the churches had no sufficient outlet. . . . It is a matter of great regret that this movement was not inaugurated earlier."

Some there were, indeed, who trembled, not for the faith, but for the polity, of the Church, and saw in the initiative and energy of the young, a dangerous turbulence which ought to be restrained. Generally, however, the attitude was one of cordial good-will.

The phenomenal spread of the Christian Endeavor rendered virtually obsolete the Assembly's previous provision for Home Missionary societies. In 1892 overtures came up from the Presbyteries of Maitland, Lindsay and Whitby, asking for action to give guidance to the young

people. A committee was appointed, which in 1893 reported generally in favor of the Endeavor programme, but asked another year to frame a constitution that would bring the movement into harmony with Presbyterianism. In 1894 the promised constitution was not presented, owing to the absence of the Committee's Convener, but Assembly adopted the Committee's recommendation in favor of "careful and constant supervision by Sessions," to whom the Societies were to make annual reports. Active members were to be of those who were in full communion in some Evangelical Church. In 1895 a large permanent Committee of Assembly was appointed with R. Douglas Fraser as Convener, to guide and aid the work of the societies.

The early reports of this Committee indicate the continued rapid growth of the movement. Presbyterial societies were organized throughout the Church. In 1896 Cooke's Church, Toronto, was credited with the largest Endeavor Society in the world. A feature of the statistics was the unequal division of the sexes in the membership, of which, in 1895, sixty-three per cent. were women. This percentage varied little throughout the first decade of Canadian organization.

The pledge undertaken by the members was exacting, and active members promised "to be present and take some part, aside from singing, in every Christian Endeavor prayer-meeting." Dr. Clark, like King Arthur, was charged with

> Swearing men to vows impossible,

and many good people genuinely disapproved of this feature. This was especially the case where the pledge was taken lightly, and subsequently regarded as an unattainable ideal. The laxity with which the pledge was interpreted, even by the international officers of the

Endeavor, must be regarded as a serious defect. There was also a weakness for statistics, and a craving for mass experiences, which expressed itself in enormous convention gatherings. The Society was exceedingly adaptable, and readily attached itself to the congregations of any denominational group. This was not, however, because of the assertion of great catholic principles, but largely from lack of any definite intellectual basis. It was, indeed, especially in the earlier period, weak on the intellectual side. In the later nineties the programme, in this respect, was notably improved. But the Christian Endeavor had no distinctive teaching to give to the churches, and was not capable of transforming them.

With all its defects, however, the Society served a good and necessary purpose. It came as the timely expression of a new religious interest among the young. It was, and has remained, no mere social club, but an always decidedly religious association. The story of its rise and growth is reminiscent of the fervor of mediæval monastic movements, in which equally the vows became distant ideals to the many, though definite principles of the few. But the Endeavor was thoroughly modern, and unascetic.

There were two aspects in which the Endeavor served its members, and the Church, in special degree. In the first place, it provided opportunity for the association of the sexes in an atmosphere of religious idealism. Nothing was more needed in the social life of Canada. It was dubbed by cynics the Young People's Society of Courting Endeavor. But the basis of such a charge is entirely to its credit. In all probability thousands of Christian homes have been founded as a result of acquaintances made in its meetings that otherwise would never have been founded, at least as Christian homes. That is, however, but one aspect of the social advantage

gained from these wholesome associations. In the second place, its insistence, more or less enforced, on every member participating in the meetings, and its provision for regular discussions under parliamentary rules, offered a fine training for leadership, of which many took advantage. Prominent citizens and public men, ministers and trained religious workers by thousands, owed the first opening of their lips in public to the opportunity and the pressure of the Endeavor Society.

The societies, besides their programme of week-night meetings, carried on many activities. In congregational work they undertook a variety of small duties, such as providing flowers, acting as ushers, taking notes of sermons to read to the sick, distributing Bibles. In some places they engaged in more important and responsible tasks, including independent missionary work on a considerable scale.

In 1896 the Committee on Young People's Societies issued a topic card containing monthly topics of special interest and value for Canadian Presbyterians, to be used in conjunction with the ordinary Christian Endeavor programme. Dr. Clark in 1897 warmly approved the plan of the Committee. For a year or two there was an increasing demand for the topic cards, and the statistics continued to swell. Then came a disappointing slump, and in 1899 the Committee sadly reported "an apparent decline of interest." Societies, organized with great enthusiasm, were going out of existence after a few years of life. By 1900 "It is evident," says the Report, "that the growing time for Young People's Societies has passed, and that in many sections of the Church there is serious and rapid decline." The views of a number of observers on the causes of this decline are quoted; but these are not very illuminating. Some attribute it to the lack of practical tasks, some to the lack of interest by sessions. All

are agreed that there is nothing in sight to replace the Christian Endeavor.

In accounting for this decline one needs to remember that all movements have their fluctuations, and the Endeavor was simply following the laws of human nature. The keen enthusiasm of the early nineties had largely played out. At first the organization of youth for religious work was a challenge to initiative and faith. When once it had been widely done it became commonplace, and the task of maintaining and expanding the work grew burdensome. The Christian Endeavor age of each individual lasts only a few years, and the young people of 1890 were not the young people of 1900. The new generation of young people were only being asked to imitate their predecessors.

This situation was not adequately met by a graded programme. The Endeavor had been started before the Graded Lesson idea in religious education was recognized, and the topics of its discussion meetings were not arranged progressively, so as to secure for the young people a definite educational advance from year to year.

Many local variations of the Christian Endeavor programme were made without discarding the name; and a considerable number of societies arose using other names of their own choosing, and engaging in work more or less similar to that of the Endeavor. The Committee on Young People's Societies in 1901 presented a draft constitution for the general use of Young People's Societies. The name chosen to designate the proposed societies was The Westminster Guild. Provision was made for "honorary" as well as "active" and "associate" membership. Active members were to take the following pledge, obviously modelled on that of the Endeavor:

"Believing in the Lord Jesus Christ as my personal Saviour, and seeking the strength and guidance of the

Holy Spirit, I promise that I will strive to order my daily life in accordance with God's Word and my Saviour's example, and will, by word and act endeavor to commend the Gospel to others.

As an active member I promise to support my own church, to be faithful in attendance on the meetings of the Guild, to cultivate a spirit of Christian friendship with the young people of the congregation and of the community, and to take such part as I am capable of in the devotional services and active work of the Guild."

But societies might, if they so decided, carry on without the pledge, in which case members were "honorary" and "ordinary." The full programme included four departments, Devotional, Missionary, Educational and Social. But a Guild might be organized to undertake any one or more of these. It was prescribed that one meeting per month should be devoted to a topic assigned by the Assembly's Committee. It was also provided that existing Endeavor Societies might affiliate with the Guild by simply adopting the name. This plan was generally favored by presbyteries, and was adopted by Assembly in 1903.

The Guild was not a quick success. The name "Westminster" proved no help to it, and was generally dropped. Very gradually the Guild assimilated to itself an increasing number of the Endeavor Societies, until by 1914 the organizations of each were practically equal in number. The same period witnessed a considerable growth in the young people's movement as a whole. In 1910 it was thought that half the young people of the Church were enlisted in the societies, and there was evidence of increasing interest, and of the appreciation by pastors of the work being accomplished by their young people. The statistical growth between 1910 and 1914, and especially that recorded for 1914 in the 1915 Report, is phenomenal; and while it was not

attended by any special excitement the progress of these years may be compared with that of the early nineties. In 1914 the number of societies reporting was 1,973, including Intermediate and Junior organizations, and the total membership was 62,709. The statistical advance may perhaps be partly accounted for by the fact that fuller returns were secured. But it was mainly due to a special Dominion-wide effort for "more and better Sunday Schools and Young People's Societies," undertaken the previous year, and largely carried through by the newly appointed Associate Secretary, Charles A. Myers. The tide of advance was halted by the War, which seriously reduced the attendance, especially of men, and caused the suspension of many organizations.

The Young People's topic cards of recent years, as compared with those of the early Endeavor period, indicate a changed conception of the nature of a Young People's programme. Meetings are regularly divided into three periods, for worship, discussion, and business or recreation. In the discussion period a variety of subjects is provided. Social and civic questions, and selected passages of literature, alternate with problems of religion and missionary topics. All this makes for a broad and wholesome view of the Christian life, and encourages in the young an intelligent interest in the problems of the age. The difficulty of achieving thorough results in the short time of an evening a week is keenly felt by leaders; and there is confessedly much still to accomplish in order to render adequate and satisfying the work of the Young People's Societies.

There has been during late years a revived interest in religion on the part of the students of Canada. In 1920 a Student Christian Movement was organized, and this organization, has since operated at university centres by means of religious study classes and varied other activities.

In this vigorous and promising movement, entirely undenominational in organization and spirit, Presbyterian students have taken a prominent part.

The teen age boy has been the object of much attention from his seniors in recent years. Young Men's Christian Association leaders had already prepared programmes for character building work among boys, before the Church recognized their distinctive claims. After two years of discussion the Boys' Work Committee of the National Council of the Young Men's Christian Association of Canada, in 1907, adopted a plan based on the Tuxis system of tests prepared by Harvey L. Smith of Brooklyn, N.Y. On July 10, 1914, the Canadian National Advisory Committee for Co-operation in Boys' Work, was formed, with representatives from Anglican, Baptist, Congregational, Presbyterian and Methodist Sunday School Committees, the Inter-Provincial Sunday School Council, and the National Council of the Young Men's Christian Association.

In the following October the booklet entitled "The Canadian Standard Efficiency Tests" first appeared. It was enlarged and improved in numerous later additions. Taylor Statten of the Association was chiefly responsible for the first edition. In later modifications he was largely assisted by Charles A. Myers of the Presbyterian Sabbath School Board.

The plan was based upon the language of Luke 2: 52: "Jesus increased in wisdom and stature and in favor with God and man." This gave a fourfold division into the intellectual, physical, religious and social aspects of a boy's development, and a chart was used in which these four general divisions were each subdivided under about eight subordinate headings. A programme of work to improve standing was carefully laid out. The idea captivated boys, parents and teachers, and with a small

amount of promotion work, spread rapidly. The training was favored by religious leaders for the central place given to religion in it, and because it lacked the military emphasis of some rival organizations. The chief difficulty, especially in war time, was to secure qualified *mentors*, as the leaders of groups were called. Features of the programme were Church and Sunday School attendance, worship, camp craft, group games, training for service. The groups held at least one Sunday and one week-day session. They had their own officers and, under the guidance of the mentor, conducted their business and devotions. The *Canadian Mentor*, published since 1917, is the monthly organ of the Boys' Work.

In 1918 the word *Training* was substituted for *Tests*, in the title, and the system underwent considerable further revision. Boys of twelve to fourteen were organized as Trail Ranger Camps and those of fifteen or over into Tuxis Squares. Manuals appeared in 1918 for these two classes of groups, and in 1919 a Mentors' Manual for leaders of both.

As a training for leadership and for citizenship the Tuxis Boys have local Councils, Community Conclaves and Provincial and National Boys' Parliaments. These are by no means merely mock parliaments, but decide certain features of the work to be undertaken by the boys. The first Provincial Boys' Parliament was held in Toronto in December, 1917.

New effort in religious work for teen age girls was scarcely less needed, and a corresponding development of Girls' Work soon began. In 1915 a National Advisory Committee for co-operation in Girls' Work, formed in the previous year, on which the Presbyterian representatives were Dr. Robertson, Mr. Myers, Miss T. Robson, and Miss Marjory Fraser, published the booklet "Canadian Girls in Training." The main features of the

programme were already adopted in a considerable number of communities, and the subsequent growth was rapid and sustained. A Canadian Conference on Girls' Work was held in Kingston, December, 1917, and leaders' and Girls' Camps in many places have since afforded opportunity for training and expansion. A manual for leaders was issued in 1922. The fourfold basis is adopted in the work of the Canadian Girls in Training, but developed with much difference in detail from the boys' courses. *The Torch*, started in 1924, is the interdenominational journal of the C.G.I.T. Miss May C. Gemmell was appointed Girls' Work Secretary for our Church in May, 1918, and retired in December, 1924. Of late years the Girls' Work shows exceptionally rapid growth. By 1923 the number of organized classes for girls considerably exceeded those for boys. The W.M.S. has zealously aided in promoting the work for teen age girls.

It is encouraging to note that during the past few years a steady and rapid advance in the number of Young People's organizations, and in their membership, has taken place, and the ground lost during the War has been far more than recovered. There were reported in 1923, 4,597 organizations of all grades, of which 862 were Junior, 1,138 of Older Boys, 1,390 of Older Girls, and 1,207 of Young People and Adults, with a total membership of 103,462. The total membership in 1917 was only 41,978; the difference in six years marks an increase of about 150 per cent.

CHAPTER XI

AUTHORSHIP AND JOURNALISM

EVERY Church has a literary history, and in most eras of Christianity the life of the Church is best reflected in the writings of its leaders and the religious publications circulating among its members. In the past half-century, particularly in new countries like Canada, church life has been characterized rather by simple growth and the reorganization which this growth has necessitated, than by any considerable amount of thinking and writing. As a Church we were, until about 1900, relatively unproductive in religious literature, and that which we produced was, generally speaking, called forth to meet some specific and immediate need, and was of only local and temporary use and interest. The production of theological books by professors of our colleges was not large. Britain, Germany and the United States supplied the theological reading of our students and ministers. The professors were as a rule very busy with ecclesiastical matters and preaching, so that they rarely found possible the prolonged concentration in which theological works are produced. Articles and addresses were the characteristic means by which men like MacVicar, Caven, and MacLaren reached the public, and the busy pen of Dr. Grant produced only one book that can be called theological. Since the beginning of the present century the professors have shown more literary activity, and throughout the Church theological and other religious literature has been produced in greater abundance. The present chapter is intended to present

a brief conspectus of the more notable contributions to this literature.

In theological authorship the greatest activity has been in the departments of Biblical Theology. A work at once elaborate and interesting was Dr. John Campbell's "The Hittites, their Inscriptions and their History," 2 volumes, 1890. Dr. Campbell's exhaustive research was not controlled by an equally sound historical judgment. He found the Hittite civilization not only underlying all Oriental cultures, but also traceable in mounds to be seen "from Alaska to the Gulf of Mexico." These sensational conclusions were inadequately supported, and were at once rejected by other scholars. Dr. Samuel Henry Kellogg, while minister of St. James Square Church, Toronto, wrote a "Commentary on Leviticus" for the Expositor's Bible, 1891. Dr. Kellogg was an eminent Sanskrit scholar, and was the author of "The Light of Asia and the Light of the World," a book on Indian philosophy. A solid and enduring piece of work in the Semitic field was the three-volume study "History, Prophecy, and the Monuments," published by Dr. James Frederick McCurdy between 1894 and 1901. This is still an indispensable reference work for students of the Old Testament, and is one of the finest products of Canadian scholarship. Professor John Edgar McFadyen, now among the foremost Old Testament scholars of the British Isles, while at Knox College published, among other works, his "Introduction to the Old Testament," 1905. Dr. William George Jordan has been, for quarter of a century, a prolific writer in the Old Testament field. His "Prophetic Ideas and Ideals," 1902—to cite but one of his books—has proved a useful and attractive interpretation of the Prophetic Writings. More recently Dr. Alexander Reid Gordon has taken a leading place

among writers in this field. Since coming to Montreal, he has published "The Poets of the Old Testament," 1912; "The Prophets of the Old Testament," 1917; and other valuable studies. Both these writers possess qualities of style and imagination which make their books acceptable to a wide circle of readers. Detailed work in the Assyrian corner of the Semitic field has been done by Dr. Richard Davidson in "The Semitic Permansive Perfect," 1902, and by Dr. Theophile J. Meek in "Cuneiform Bilingual Hymns, Prayers and Penitential Psalms," 1913, and other studies.

In the New Testament department there has been considerable production. Dr. Andrew Browning Baird issued "Notes on Introduction to the New Testament," 1896. Dr. Ernest Findlay Scott's "The Fourth Gospel," 1906, cannot be claimed as a Canadian product; but among his other books, "The Kingdom and the Messiah," 1911, and "The Beginnings of the Church," 1914, belong to his Queen's period. Dr. Robert Law in "The Tests of Life," 1909, gave a luminous analysis of the First Johannine Epistle. Both Dr. William Manson and Dr. Joseph F. McFadyen had published books in the New Testament field before coming to Canada, and have since been engaged in literary work. Dr. Manson's "The Incarnate Glory," on John's Gospel, appeared in 1923. A short study by William John Dey, "The Message of the Book of Revelation," was posthumously published in 1924. Besides collections of addresses on national and educational subjects, Sir Robert Falconer has written "The Truth of the Apostolic Gospel," 1904, and valuable dictionary articles.

In the Departments of Systematic Theology and Apologetics the production of books has been relatively slight. Short essays in the field were published by Dr. Alexander McKnight, and by Dr. George Paxton Young.

Dr. J. D. Robertson's "Conscience, an Essay Toward a New Analysis," etc., 1894, preceded by some years the author's appointment to Knox College. Principal Grant's "The Religions of the World," 1894, was later revised and enlarged and repeatedly reprinted. Reference was made in a previous chapter to Principal King's work, "The Theology of Christ's Teaching." Dr. Caven's posthumous book, "Christ's Teaching Concerning the Last Things," 1908, containing lectures on a variety of topics, mainly doctrinal, was another noteworthy book. "In Relief of Doubt," by Robert E. Welsh, 1902, appeared while its author was a London pastor. Professor Welsh published in 1923 "Classics of the Soul's Quest," a penetrating interpretation of many of the great devotional books of Christian history. A number of Dr. John Watson's works constitute notable contributions to Theology; for example his "Christianity and Idealism," 1897, and his two volumes of Gifford Lectures published in 1912 under the title "The Interpretation of Religious Experience." Queen's has also given to students a book of recognized merit in Dr. William Morgan's "The Religion and Theology of St. Paul," 1917. Dr. John Dick Fleming of Manitoba College published in 1921 "Redemption, the Christian Doctrine Set in the Light of History." This book is a lucid historical analysis of its subject, with suggestions toward a doctrinal reconstruction. Principal Alfred Gandier's apocalyptic study, "The Son of Man Coming in His Kingdom," appeared in 1922. From the pen of Dr. John MacIntosh Shaw of Halifax we have a number of valuable studies in this field, of which the best known is "The Resurrection of Christ," reprinted from the Hastings Dictionary of the Apostolic Church. Dr. Thomas Buchanan Kilpatrick's article on "Soteriology," in the Hastings Encyclopedia of Religion and Ethics, ably summarizes another phase

of doctrinal history. Principal Samuel Walters Dyde has contributed to philosophy by translations of Hegel's "Philosophy of Right," 1895, and the "Thaetetus" of Plato, 1899. Dr. Louis Henry Jordan, formerly (1891-1894) of St. James' Square Church, Toronto, has become an outstanding writer in the field of Comparative Religion.

Church History has attracted a number of qualified authors. To this field may be assigned Professor James William Falconer's illuminating book, "From Apostle to Priest, a Study of Early Church Organization," 1900. Dr. John Dall wrote the article on "Presbyterianism" for the Hastings Encyclopedia of Religion and Ethics. For the only adequate treatment of its own history the Church has been indebted to Dr. William Gregg. Dr. Gregg was a native of Donegal, Ireland, and held degrees from Edinburgh and Glasgow universities. His theological course was obtained in New College, Edinburgh, in the earliest years of that Disruption College, and he came to Canada in 1846. Pastorates in St. John's Church, Belleville, and in Cooke's Church, Toronto, were followed by a Professorship in Knox College, which began, after some years of lecturing, in 1873. Dr. Gregg published in 1885 a substantial volume entitled "History of the Presbyterian Church in the Dominion of Canada from the Earliest Times to 1834, with a Chronological Table of Events to the Present Time." "A Short History of the Presbyterian Church in Canada from the Earliest to the Present Time," appeared in 1892 and reached a third edition in 1900. For the later period of this short history he was peculiarly fitted by long experience in ecclesiastical matters, and by personal acquaintance of many of the figures, and knowledge of the events, he describes. Dr. Gregg was a conscientious and accurate historian. It is to be regretted that he did not find it possible to write the

entire history on the scale of the volume devoted to the early period. In addition to his books he published a number of historical articles in the same field, besides controversial pamphlets on various subjects. Dr. Gregg was an accomplished mathematician, and an authority on worship and hymnody. He died May 26, 1910, having reached the age of ninety-two.

In Short and Doughty's work, "Canada and Its Provinces," there appears a good summary of the history of the "Presbyterian Church and Its Missions," from the pen of Dr. Charles William Gordon. The addresses delivered at the Pre-Assembly Congress of 1913, and published in that year, constitute an important source for the history of the Church. Of non-Canadian books dealing with the Presbyterian Church in Canada mention may be made of Dr. R. Gordon Balfour's "Presbyterianism in the Colonies," 1900, of which the first two lectures contain a compressed account of the subject as related to Canada. Dr. Balfour is frankly dependent for most of his facts upon Dr. Gregg.

The contributions to Church History include a number of local studies. Dr. Alexander Ferrie Kemp wrote an excellent "Digest of the Minutes of the Synod of the Presbyterian Church of Canada," 1861. Mr. James Croil was the author of a number of historical books, of which the most valuable, "Dundas, a Sketch of Canadian History and More Particularly of the County of Dundas," was published in 1861. His "Historical and Statistical Report of the Presbyterian Church of Canada in Connection with the Church of Scotland for the Year 1866," is a useful source for that subject. "The Missionary Problem, Containing a History of Protestant Missions," 1883, and "The Genesis of the Churches in the United States, in Newfoundland, and in the Dominion of

Canada," 1907, are his principal later contributions to Church History. Mr. Croil's interest in history was that of a gifted amateur. He possessed a keen and inquiring mind, sympathy and good judgment.

Special aspects of the Church and national history have been dealt with by a number of authors. "Pioneer Life in Zorra," by Dr. William A. MacKay, 1899, is a remarkable record, brilliantly written, of the humor, pathos and devotion of typical lives in a Canadian Highland community. Dr. John M. McLeod's "History of Presbyterianism in Prince Edward Island," 1904, and John Murray's "History of the Presbyterian Church in Cape Breton," 1921, are highly informing, and combine the results of research with the records of experience. Dr. George Patterson's excellent "History of the County of Pictou," 1877, is a mine of church and social history. Much material on the Presbyterian Church and its Ministers is contained in "Pictonians at Home and Abroad," 1914, by John Peter MacPhie, a former minister of our Church, now in California. George A. MacLennan has published a valuable brochure with plates, entitled "The Story of the Old Time Communion Service . . . Also the Metallic Communion Token," etc., 1924. James Hannay, son of a Richibucto minister, and author of "A History of Acadia," 1879, and other works, remains an unsurpassed authority in Maritime Province history.

In the Western field Dr. George Bryce has given us a group of interesting books of which his "Manitoba, its Infancy, Growth and Present Condition," 1882, and "The Romantic Story of Lord Selkirk's Colonists," 1909, are among the best known. Dr. Roderick George MacBeth's "Our Task in Canada," 1912, is partly historical. His "Makers of the Canadian West," 1898, and "Romance of Western Canada," portray picturesque phases of Prairie history. Dr. Hugh MacKellar has

published sketches, largely illustrated by personal letters, of a considerable number of the leading missionaries of the West, in his "Presbyterian Pioneer Missionaries in Manitoba, Saskatchewan, Alberta and British Columbia," 1924. A notable achievement in the historical field is Principal Edmund Henry Oliver's scholarly edition of documents of Western history for the Canadian Archives, "The Canadian North-west, its Early Development and Legislative Records," 1914-1915. Dr. William Stewart Wallace, another eminent Canadian historical writer, is the son of Dr. W. G. Wallace, of the Church and Manse Board.

Many histories of congregations have been written. Among the more significant and valuable of these are Dr. Robert Campbell's "History of the Scotch Church, St. Gabriel St., Montreal," 1887, and David Russell Jack's "History of St. Andrew's Church, St. John, N.B.," 1913.

A considerable number of biographies of leading figures in the history of the Presbyterian Church in Canada, have appeared, some of which may here be noticed. Among the first writings of that industrious historian, Dr. George Patterson, was a "Memoir of Reverend James MacGregor," 1859, accompanied in the same year by an edition of Dr. MacGregor's literary remains. "The Life of Thomas McCulloch," written by his son, Professor William McCulloch, and edited many years later by his grand-daughters, appeared in 1920. James Croil edited the "Life of Dr. Alexander Mathieson," in 1870. Dr. Robert Ferrier Burns published in 1872 an excellent biography of his distinguished father, "The Life and Times of Robert Burns, D.D." In 1873 appeared "Memorials of the Life and Ministry of the Rev. John Machar, D.D.," edited by members of his family. Dr. William Cochrane published "Memoirs and

Remains of Reverend Walter Inglis, African Missionary and Canadian Pastor," 1887. A highly interesting book of this class is the memoir of the eccentric saint of Brucefield, John Ross, entitled "The Man with the Book," 1897, written by his wife, Anna Ross. Among other successful biographies may be mentioned Dr. McCurdy's "Life and Work of D. J. Macdonnell," 1897, Dr. Robert Neil Grant's "Life of William Cochrane," 1899. John Harvey MacVicar's "Life of Donald Harvey MacVicar," 1904, the "Life of Principal Grant," by William Lawson Grant and Frederick Hamilton, 1904, and Charles William Gordon's "Life of James Robertson," 1908. In the same class may be noted Sir William Dawson's autobiographical notes, edited by Rankine Dawson as "Fifty Years' Work in Canada," 1901.

The history of the Church's Missions has not been neglected, and a group of informing books on the foreign fields of the Church has appeared. Among the most vivid of these is George Leslie MacKay's largely biographical "From Far Formosa," edited by Dr. J. A. Macdonald, 1896. Dr. Robert Peter MacKay, has written a short "Life of George Leslie MacKay," 1913, and "The Black-bearded Barbarian," by Marian Keith, 1912, is on the same subject. "The Island Beautiful," by Duncan McLeod, 1923, brings the history of the Formosan Mission to a late date. Dr. William Alexander Wilson's "The Redemption of Malwa," 1903, and Dr. J. T. Taylor's "In the Heart of India," 1916, present valuable accounts of the origin and progress of the Central India Mission. The history of the New Hebrides Mission is recorded in a number of books. These include Dr. George Patterson's "Memoirs of S. F. Johnston and J. W. Matheson," 1864, and two lives of Dr. Geddie, Dr. Patterson's "Life Among the Cannibals," 1882, and Dr. James William Falconer's "John Geddie, Hero of the

New Hebrides," 1915. Dr. Hugh A. Robertson wrote the moving story of the Erromanga Mission in "Erromanga the Martyr Isle," 1902. The Honan Mission is the subject of a book by Dr. Murdock MacKenzie, "Twenty-five Years in Honan," 1913. For the West India Mission we have "John Morton of Trinidad," 1916, by Professor Arthur S. Morton, and "My Missionary Memories," 1923, by Dr. Kenneth James Grant. Miss Elizabeth McCully has a well written biography of MacKenzie of Korea, "A Corn of Wheat," 1903; and the series of books on Korean Missions by James S. Gale, a former Canadian working under the American Presbyterian Board, is of special value. Such books as "The Planting of the Faith," 1921, and "Our Jubilee Story," 1924, prepared and issued by the W.M.S., have stirred an interest in Mission history. Dr. John Lovell Murray is the author of a series of useful handbooks published under the Student Volunteer Movement.

The Church Union Movement has called forth little in the way of authorship that is not ephemeral; but Professor Morton has published "The Way to Union," 1912, a thoughtful study of union with reference to the historical background, and Dr. Ernest Lloyd Morrow's "Church Union in Canada," 1923, presents mainly doctrinal aspects of the subject from the Anti-Union side.

In the department of Practical Theology we have very few technical studies. "Systematic Homiletics" was the title of a posthumous volume by Dr. John J. A. Proudfoot (1903), embodying some of the author's lecture materials in that field, the ripe fruit of study and experience. Rev. Marshall P. Talling's "Extempore Prayer," and "Intercommunion with God," 1908, were both favorably received and went through several editions. Principal Allan Pollok published in 1907 "Studies in Practical Theology," a book characterized by breadth and modera-

tion of thought, and showing evidence of a full acquaintance with Scottish Church practice. Dr. Kilpatrick's "New Testament Evangelism," 1910, is another notable book in Practical Theology. Dr. Gregg published an admirable book of "Prayers for Family Worship," 1900, and Dr. Robert William Dickie of Montreal is the author of a short collection of "Home Prayers," 1921. The Assembly's Committee on Public Worship and Aids to Devotion, led by Dr. William Farquharson, prepared a "Book of Family Devotion," published 1919, to which Professor J. D. Robertson contributed much, and, under Dr. R. E. Welsh's leadership, a "Book of Common Order," 1922.

The publication of sermons has not been a common practice of our ministers, but a number of books of sermons have appeared, some of them of striking quality. Several volumes were published by Dr. William Cochrane, Dr. John Cook was the author of an excellent volume, as was also Dr. J. Edgar Hill of St. Andrew's Church, Montreal, then (1890) of Kirk connection. Other well-received volumes were Dr. A. J. Mowatt's "Words of Life," 1894, and Dr. John MacKay's "Religion as Friendship with God," 1906, a series of doctrinal expositions, on such themes as revelation, atonement, conversion, sanctification, etc. Several volumes of thoughtful sermons were published by Dr. Robert Law, including "The Emotions of Jesus," 1915, and "The Hope of Our Calling," 1918. Thomas H. Mitchell's "The Drama of Life," 1922, based on Shakespeare's "Seven Ages," Dr. Murdock Mackinnon's "The Imprisoned Splendour," 1923, and the posthumous volume, "Toward the Sunrising," 1923, by Dr. Thomas Stewart, with a Biographical Introduction by Dr. Carson, are among striking books of sermons of recent date. Books of sermons to children

are represented by Dr. Alexander Topp's "New Year Addresses to the Young," 1880, and Dr. Edwin Arthur Henry's "Little Foxes, Stories for Boys and Girls," 1922. Old Testament stories have been admirably retold by Dr. Jordan and by Dr. Gordon; and Dr. George Stephen Carson in his "Stories from the Life of Jesus," has finely arranged for children the story material of the Gospels. Dr. Carson's "Primary Catechism," 1898, has been widely circulated in six languages.

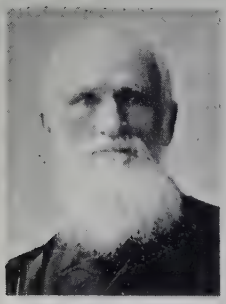
It would be impossible here to detail the work of our writers of fiction and verse. In these fields Agnes Maule Machar, Charles William Gordon (Ralph Connor), Robert Edward Knowles, Lucy Maud Montgomery McDonald, and Esther Miller MacGregor (Marian Keith), have obtained international fame; while a large number of minor authors and journalists connected with the Presbyterian Church have done creditable work. An interesting booklet "Canadian Hymns and Hymn Writers," 1908, by A. Wylie Mahon, notes the work of a number of Presbyterian hymn writers, including Robert Murray and Charles Innis Cameron.

Books on special problems in Canadian religious life include "Christan Instruction in the Public Schools of Ontario," 1901, a plea for religious education in the schools, by Dr. James Middlemiss; "The Nation and the Sabbath," 1903, by Willam Henry Jamieson; "Social Service, a Book for Young Canadians," 1911, edited by William R. McIntosh; Principal William Henry Smith's "The Church and Men," 1910; Principal Oliver's "The Liquor Traffic in the Prairie Provinces," 1923; and the informing study of "Rural Life in Canada, its Trend and Tasks," 1913, by John MacDougall. Sir Herbert Ames has also written extensively in the field of sociology.

The Church has been greatly aided by the circulation of a number of journals devoted to its interests. Some of these have been maintained under direction of the Church courts, while others have been independent.

The Board of Foreign Missions of the Presbyterian Church of Nova Scotia began the publication of the *Missionary Register* of that church in January, 1850. It was a sixteen-page monthly with a Home as well as a Foreign Mission department, and a Youth's department. In 1856 it became the *Christian Instructor and Missionary Register*, with additional columns for Church news and Temperance. Dr. George Patterson and Dr. P. G. McGregor were prominent in the conduct of this journal. The Free Church of Nova Scotia launched its *Missionary Record* in January, 1851, under the management of a Committee of Synod. The Union of 1860 was the occasion of the combination of the two publications of the uniting churches, and the *Home and Foreign Record of the Presbyterian Church of the Lower Provinces*, a twenty-eight page monthly, began in January, 1861. Meanwhile the *Monthly Record of the Church of Scotland in Nova Scotia, New Brunswick and the Adjoining Provinces* was instituted in January, 1855, through the enterprise ofAllan Pollok.

In the Canadas similar efforts were made before 1875. The *Christian Examiner and Presbyterian Review*, a religious monthly with articles of general interest, was founded and edited by Robert McGill, a minister of the Kirk body in Niagara, from March, 1837, to December, 1840. Mr. James Croil has justly praised the ability and fine catholic spirit shown by Mr. McGill in this review. Later, in Montreal, Mr. McGill was among those interested in the founding of the *Presbyterian*. This was the organ of the Kirk, and was begun in January, 1848, as a monthly of twelve large pages, under direction of an association of laymen. It maintained an excellent



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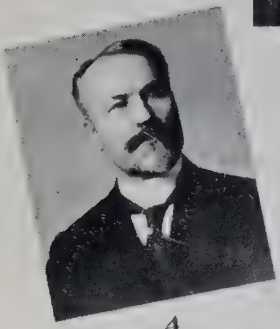

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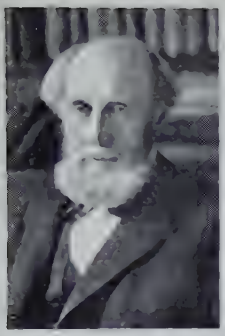
AUTHORS AND EDITORS

1. Dr. William Gregg. 2. Dr. George Bryce. 3. Dr. C. W. Gordon. 4. Dr. J. A. MacDonald. 5. Dr. Robert Murray. 6. Mr. James Croil. 7. Dr. R. Douglas Fraser. 8. Dr. J. F. McCurdy.



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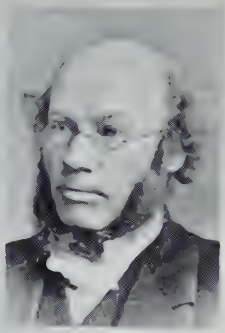

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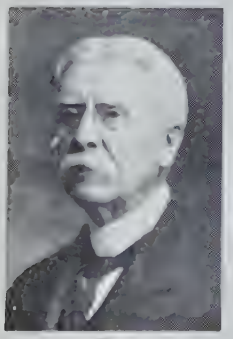

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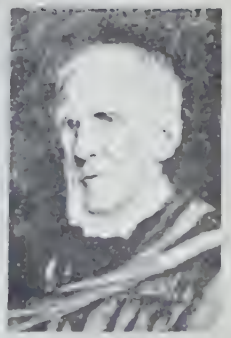

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EDUCATIONAL AND LAY LEADERS

1. Principal William Dawson. 2. Principal D. H. MacVicar. 3. Principal Alexander McKnight. 4. Principal D. M. Gordon. 5. Hon. Alexander Morris. 6. Principal John Forrest. 7. Hon. David Laird. 8. J. K. Macdonald. 9. Hon. J. Gordon Forbes. 10. Principal J. M. King.

standard throughout its history. In 1872 the Synod became responsible for it, and James Croil was made Managing Editor. As an offshoot of it the *Juvenile Presbyterian* was begun by Alexander Morris in 1856 and continued for some years. The *Ecclesiastical and Missionary Record* of the (Free) Presbyterian Church of Canada began publication in November, 1844, in Toronto. It was edited in turn by Alexander Gale, John Burns (1848) and William Reid (1853). It contained sixteen large pages monthly, and, in addition to Home and Foreign news, carried short articles of general interest. In July, 1851, the *Canadian Presbyterian Magazine*, the similar sixteen-page organ of the United Presbyterian Church, published in Toronto, first made its appearance. These journals were maintained till the Union of 1861. In November of that year the *Home and Foreign Record of the Canada Presbyterian Church*, a twenty-eight page monthly, was launched by the Synod of that Church, under the editorship of Dr. Reid. The Union of 1875 made possible the amalgamation of the four official monthly organs of the uniting bodies. This was effected at the opening of the year 1876, when the *Presbyterian Record*, a twenty-eight page monthly, was begun. Mr. Croil was Managing Editor of the *Record* to the end of the year 1891. He was then succeeded by Ephraim Scott, the present editor. Mr. (now Dr.) Scott had begun in New Glasgow the publication of the *Maritime Presbyterian*, in March, 1881, and this journal, a monthly similar to the *Record*, was merged in it in 1892. The *Children's Record*, begun by Mr. Scott in 1886, was succeeded by the *King's Own*, in 1901. Throughout its history the *Presbyterian Record* has been published in Montreal. Except for the introduction of sections for children and for Young People's Societies, it exhibits little change in general plan and character, in course of half a century.

It maintains, within certain limits, a pleasing variety of short articles, original and selected, with the interest in Foreign Missions uppermost.

Among our unofficial journals the *Presbyterian Witness* has a long and honorable history. Following the failure of the *Guardian*, a semi-religious paper begun in 1837, the *Witness* was established in Halifax by James Barnes, a skilled printer, and the first issue bears date of January 8, 1848. In 1855 Robert Murray, a young graduate of West River Academy and Divinity Hall, became Editor. He was assisted for many years by Henry W. Barnes, a son of the founder, who continued to publish the *Witness* till 1903. In that year Mr. Barnes sold his publishing business to the *Presbyterian Witness* Company, organized largely by Rev. D. Stiles Fraser, who became Business Manager. At the opening of 1905 Pictou became the place of publication. In 1906 Dr. George S. Carson of Knox Church, Pictou, became Associate Editor. Dr. Carson secured its return to Halifax in 1908, when the Imperial Publishing Co. took over its publication, and I. C. Stewart became Manager. Dr. Robert Murray is the most revered figure in the history of Presbyterian journalism in Canada. He was born in Earltown, Pictou County, in 1830, and died in Halifax, December 12, 1910. His editorship of the *Witness* covered a period of fifty-five years, during which, week by week, with unfailing resource, he supplied his readers with local and general religious intelligence, and helpfully guided public opinion, courageously espousing every good cause. Dr. Murray possessed an excellent editorial style, and the paper had no feature more attractive than the editorial columns. From childhood he was a writer of verse, and later he occasionally turned his pen to religious poetry. His "From Ocean unto Ocean" and "Our Blessed Bond of Union," are among the favorite hymns of

Canadian congregations, having found their way into the hymnody of other communions than his own.

In the Canadas the next voluntary Presbyterian journal was the *Banner*, founded by George Brown, 1843, as an organ of Free Church opinion, and the predecessor of the more political *Globe*, 1844. In the fifties came the *Canadian Presbyter*, which ran through two years, 1857-1858. It was a monthly magazine of religious discussion, with valuable book reviews and was edited by Donald Fraser and Alexander Ferrie Kemp, ministers of the Presbyterian Church of Canada. Christopher Blackett Robinson started the *British American Presbyterian*, a weekly first issued Feb. 2, 1872. It became the *Canada Presbyterian* in November, 1877, when the newspaper page was reduced to more convenient size. Mr. Robinson was associated in turn with three capable editors, Wm. Inglis, George Simpson, and W. D. Ballantyne, in the conduct of this excellent weekly.

Another prominent journal was the *Presbyterian Review*, first issued in January, 1885, by the Presbyterian News Company, of which Sir William Mortimer Clark was president. The *Presbyterian Review* resembled the *Canada Presbyterian* in the breadth and interest of its contents. Several changes of management took place during the seventeen years of its existence. The editors included George Hunter Robinson, Col. Alexander Fraser, and Richard Campbell Tibb.

These journals were destined to give place to the *Westminster*, begun in Toronto by James Alexander Macdonald and D. T. McAinsh, as a monthly, in June, 1896. The *Canada Presbyterian* was incorporated in it, in August, 1897; and the Westminster Company was formed with Mr. Robinson as President, to publish the combined journal as a weekly. The *Westminster* subsequently assimilated the *Presbyter* (December, 1897),

which had begun in Collingwood (December, 1895) as the *Northern Presbyterian* under Dr. D. L. MacRae; the *Western Presbyterian*, founded by C. W. Whyte in Winnipeg; and the *Presbyterian Review*, 1902. Mr. Robinson became dissociated from it, and, going to Ottawa, published there the *Dominion Presbyterian* (1900-1911).

Manitoba had three experiments in Presbyterian journalism in the nineties, of which the *Western Presbyterian* was the latest. It was preceded by the *Western Missionary*, issued by Professors Bryce and Baird of Winnipeg, and the *Prairie Witness*, edited by Alexander Robson of Indian Head.

From 1897 the *Westminster* had been a sixteen-page weekly, and in addition a forty-eight page monthly magazine number was issued. In July, 1902, in response to a demand for the monthly, it was made a separate publication under the same management, and named the *Westminster*, while the weekly was called the *Presbyterian*. In January, 1903, Mr. Macdonald became Editor of the *Globe*. His fame is not outshone by any other name in Canadian journalism; while he also reached front rank as an author and as an orator. He was succeeded by Dr. Robert Haddow as Editor of the *Westminster*, while Malcolm McGregor became editor of the *Presbyterian*. From 1913 to 1920 Peter MacLaren MacDonald was associated with Dr. Haddow as joint editor and business manager. In January, 1917, war conditions necessitated the incorporation of the monthly in the weekly, and the two were combined as the *Presbyterian and Westminster*, a weekly of thirty-two pages. In 1920 this journal was combined with the *Presbyterian Witness*, the name of the older journal being retained. Dr. Carson, Editor of the *Witness* since 1910, and Dr. Haddow, were associated in the editorship of the com-

bined paper, which has been published in Toronto, as an organ of the church, since December 2, 1920.

Student periodicals have been conducted in most of our theological colleges, and for years the *Theologue* of Halifax College, the *Presbyterian College Journal* (Montreal), and the *Knox College Monthly*, were organs not only of student opinion, but to some degree of theological thought. They afforded a valuable training for student editors and writers, and many of those who took responsibility for their publication made good use afterward of the skill then developed.

Canada had, however, no general organ of religious scholarship until the appearance in February, 1924, of the *Canadian Journal of Religious Thought*, published in Toronto by an interdenominational group of professors and ministers, including a number of Presbyterians. Dr. P. M. MacDonald is Chairman of this journal's Editorial Board.

It is of course, impossible here to note the contributions made by writers of the Presbyterian Church in Canada to learned and literary periodicals published in other countries, and equally impossible to detail the literary efforts of writers in the daily and weekly press. A very large number of our ministers and laymen have habitually used the public press as a means of advancing religious and moral ideals.

CHAPTER XII

CHANGING VIEWPOINTS AND USAGES

EVERY one of the thirty-eight half-centuries since the origin of Christianity has witnessed far-reaching changes in the Church. The common belief that the present is an age of unprecedented rapidity of change, is doubtless, in respect to religion, largely due to ignorance of historic movements. With the exception of a relatively barren tract in the early Middle Ages, each period has been fertile of new ideas, some of which have deeply affected Christian thought and life.

Happy is the church or nation in which changes come with a minimum of conflict, and without violating the law of continuity. True progress is conditioned on continuity, while revolution is both the offspring and the parent of reaction. In this respect certainly churches have not been less fortunate than states. Deeply rooted in the past, yet inspired by an ardent idealism for the future, the Church is at once the most conservative and the most progressive of all societies. Even where controversies between radicalism and reaction arise, it is often found that the radicals are the recoverers of values from a past so remote that the reactionaries have forgotten it. Even out of the Church's controversies there has come good as well as evil; and while some of them have seemed needless and inexcusable, they have often indirectly served the ends of religion and led the Christian people wisely to integrate the new with the old.

The Presbyterian Church in Canada has felt the force of the great movements of modern thought. These movements were not born in Canada, nor on our side of

the Atlantic. The two profound thought influences of the nineteenth century can be suggested by two words: Criticism and Evolution. Both were adumbrated in the writings of early Christian and pre-Christian thinkers. By a process of rational criticism the very canon of Scripture itself was determined in the early Christian centuries. The forerunners of Darwin range back beyond Aristotle. But it was the nineteenth century that saw the larger development both of the critical method and of the evolutionary view of life and history. The mother countries became conscious of both movements at about the same time, and toward both the first feeling on the part of the churches was one of shocked surprise. Leaders of thought, however, came forward to show the positive value of the new knowledge for religion, and in course of the century the controversies, in their main issues, wore themselves out.

In 1875 these new thought elements were receiving little attention in Canada. Gradually they found their exponents in the universities, and were cautiously recognized by the theologians. McKnight, Young, Campbell and Caven were teachers hospitable to the new doctrines. Grant hailed them with gladness, and defended Wellhausen in the *Princeton Review*. McCurdy was the scholarly champion of the critical method in the university, as were Falconer, McFadyen and Jordan in the theological college.

The present century had seen the spectres laid which the imagination of startled religionists had raised. Faith has not been weakened, but strengthened by the acquisition of new allies, and while the Church's old and constant peril of a one-sided and selfish intellectualism is still recognized, only a few "fearful saints" remain who feel a genuine thrill of terror either of the evolutionist or of the critical scholar.

The Christian humanism of the age has found itself out of agreement in certain details with the seventeenth century phraseology of the Confession of Faith, and the latter has been called in question frequently in Presbyterian history in Canada. In November and December, 1875, "A Lay Presbyterian" wrote a series of long letters to the *British American Presbyterian*, attacking the slavish acceptance of the Confession insisted on by some. In one of these letters the writer quotes a paragraph from a sermon of George M. Grant, delivered in 1866, vigorously assailing the extreme confessionalists of all churches, whose attitude Dr. Grant described by the phrase "Abandon thought all ye who enter here." Notwithstanding friction in some quarters the Church has made only one change in the Confession in all its history, and has not provided itself, as has the United Free Church of Scotland, with declaratory acts harmonizing the teaching of the Confession with the changing theology of the age.

The newly united Church in 1875 was almost immediately confronted by a heresy case which threatened it with disruption. The accused was one of the ablest and best loved ministers of the Church, a former Kirkman, the minister of St. Andrew's Church, King Street, Toronto, Daniel James Macdonnell. A sermon which he preached September 26, 1875, was noted by two reporters, who got it published in full in the Montreal *Witness* of October 12, under the misleading and sensational title, "Universal Salvation." The preacher, using the text "Where sin abounded, grace did much more abound" (Rom. 5: 20), had dwelt upon aspects of the doctrine of grace in terms beyond those of the Confession of Faith, and called in question the doctrine of eternal punishment. Mr. Macdonnell was indeed troubled in his own mind concerning this matter, and, honestly laboring to discern the teaching of Scripture, which was

to him authoritative, he had given expression to his doubts on a matter in which the Confession was thought to be explicit. He did not disavow the language of the Confession, since its phraseology was Scriptural, but he knew the ambiguity of the word *aionios* which appeared so unambiguous in its English translation, "everlasting." Indeed, on October 7, at the opening of the new Knox College building, he spoke of the Confession as "a fetter," a remark for which he was at once taken to task by some of those present.

The matter appeared too grave to be overlooked, and was discussed in the Toronto Presbytery on November 5. In a conference between Mr. Macdonnell and a committee of Presbytery he confessed his own still unresolved perplexity. Presbytery was friendly, and at length the committee secured from him a statement which the court accepted, and which was transmitted to the next Assembly. Dr. Caven and Dr. King, presenting it to the Assembly of 1876, made an impression favorable to Macdonnell; but the lofty sense of honor of Macdonnell himself induced him to say that his position had been presented in too favorable a light; and the matter was flung into a protracted debate. In this earnest contest two men championed Macdonnell with special effectiveness. These were Professor Mowat, a former Kirkman of undoubted orthodoxy, who sprang to his defence in memorable words that have been quoted in another chapter, and Professor McKnight, who astonished both the Assembly and the suspected heretic in a masterly speech, in which he explained with a penetration which was spoken of as "nothing short of genius," the state of Macdonnell's mind, and the ecclesiastical issues involved. The stand taken by McKnight was of special significance, in view of the fact that he was a Free Churchman, and a Maritime man, whereas the majority of Macdonnell's

supporters were Kirkmen from Ontario and Quebec. There had been fear for the stability of the Union, but it now clearly appeared that Macdonnell had friends outside Kirk ranks. Caven's sympathy was also in evidence; he opposed, with Mowat, the suspension of a minister for "doubts." Cochrane was firmly of the same opinion.

Macdonnell felt that the Confession was being taken by some of his brethren not as a subordinate standard but as superior to the Scripture itself. He had been assured by venerable fathers, at his ordination, that "we are not bound to every jot and tittle in the Confession." He was sure the Confession "would be shortened, but not this year." Having failed, in the unsettled state of his opinions, to satisfy the majority of the Assembly, he was given a year in which to make up his mind and to report through his Presbytery "whether he accepts the teaching of the Church or not." After the lapse of a year, he found himself in the same position as before, and the Assembly of 1877 was confronted anew by the question. Dr. P. G. McGregor moved that proceedings terminate. Dr. Topp countered with an amendment to obtain from Macdonnell two days later a written answer to the question he had been asked to consider a year before. The amendment obtained a two-thirds vote of the house. Macdonnell's answer was identical with his former statements: he was still uncertain as to the Scripture teaching on eternal punishment. A committee was appointed to confer with him, headed by Dr. Jenkins. The committee prepared three different statements, any one of which they felt would satisfy the Assembly, and asked Macdonnell whether he could sign any of these. He gladly assured the committee that he could sign all three. The statement he finally signed included a recognition of the Confession and adherence "to the teaching of the Church as contained therein . . . . notwithstanding any

doubts or difficulties which perplex my mind." Assembly accepted the statement with relief, many weeping for joy.

Macdonnell's views had undergone no change during this period of the trial, and he was distressed to think that this statement was looked upon by some as a surrender on his part. It really contained nothing that he had not often affirmed. If there was any change of attitude it was not on his side. He remained desirous of a revision of the Confession, and in 1889 asked the Presbytery of Toronto to overture Assembly "to alter the relation of ministers to the Confession of Faith, or to substitute for the said Confession some briefer statement of the truths which are considered vital." The preamble to this resolution refers to the "exclusion of men from the ministry whom the Lord of the Church would receive," and to the "desired union of the several branches of the Church" which would require a common standard. The proposed overture was rejected by the small vote of eight to four (April 2). A similar fate befell a new proposal by William Frizzell in the same court a few weeks later (May 7), in which specific suggestions for revision were made.

In another heresy case the question was the attitude of the accused to the Bible, rather than to the subordinate standard. Professor John Campbell of Montreal, on invitation of the students of Queen's, lectured in Convocation Hall, Kingston, February 26, 1893, on the subject "The Perfect Father or the Perfect Book." In his desire to assert the gracious fatherhood of God, the lecturer discounted as imperfectly inspired the passages in the Old Testament which present God as vengeful and hostile to men, and advocated the not unfamiliar theory of a "gradual revelation." The press, particularly the *Presbyterian Review*, gave the lecture adverse notice.

Montreal Presbytery opened proceedings, and re-

ceived a letter from Campbell admitting his "disbelief in the entire inerrancy of the inspired revelation of the Old Testament." A committee conferred with him and reported to Presbytery, July 11. As a result a libel was framed in two counts. The first of these, in the language just quoted from Campbell's letter, was subsequently changed to that of "impugning and discrediting the Scriptures as the supreme and infallible source of religious truth." On September 12th, with W. R. Cruikshank as Moderator, and Principal MacVicar and Dr. Robert Campbell as the chief speakers for the prosecution, the trial began. Campbell's defence was spirited and able. "I have simply recognized progress in revelation," he said, "a shining light, that shineth more and more unto the perfect day." The doctrine of the Confession of Faith, which teaches that the Scriptures have been miraculously "kept pure in all ages," he boldly described as exhibiting utter ignorance of biblical criticism and itself unscriptural. "I have stated the truth strongly because I wished to rouse men to think," he affirmed. And he closed with famous words from Luther and Paul: "Here stand I. . . . I am not ashamed of the Gospel of Christ."

All this had reference to the first of the two charges, and in respect to it the professor received a good deal of sympathy. The other charge, briefly stated, was that of denying that God punishes, and here Campbell's peculiar views, in which Satan figured prominently, were not acceptable even to his friends. Dr. James Barclay, who charged Campbell's opponents with undue eagerness to get him condemned, felt obliged to vote the libel valid on this count. Finally the libel was sustained by twenty-seven to two. Campbell appealed to the Synod of Montreal and Ottawa. Meanwhile an overture from the Presbytery of Maitland, praying Assembly to "deal faithfully" with Professor Campbell, had been received,

and its sponsors commended, by the Assembly of 1893. This procedure was called in question by correspondents in the press, the matter being *sub judice* by the Montreal Presbytery.

The case was before the Synod of Montreal and Ottawa at Carleton Place, May 9 and 10, 1894. The Synod proved more friendly to the professor than his Presbytery had been. Campbell again made a dignified defence. After various voices and proposals had been heard, the Montreal Presbytery was asked to meet him for a new conference. A statement was then framed, which Campbell signed, and which was accepted with cheers by the Synod. Its two propositions, in substance, were that the statements of the Old Testament writers on the character of God are true but not the whole truth, and that the Father in judgment ordinarily acts in accordance with general laws or through secondary causes.

As in the Macdonnell case, there is here no recantation. Indeed, as one glances back over these two trials for heresy, both appear to have resulted in victory for the accused. This judgment seems supported by the fact that no heresy trial has occurred since that of Dr. Campbell. Those who have suspected teachers or ministers of heresy have preferred to voice their views outside the range of the formal procedure of church courts. Many a man since 1894, placed under suspicion of heresy, would have welcomed a trial, which never came. Instructive as these trials are for the history of thought in the Church, it can be said with truth that in both the beginnings were accidental and the results insignificant.

The thought problems that confront the ministry have changed considerably in the past generation. Criticism has been busy with the New Testament as formerly with the Old. Questions in Systematic Theology, on the nature of God, the Person of Christ, and the seat of authority

in religion, have emerged into greater prominence than before. The new psychology is a cause of perplexity to many. Generally, however, there is less disposition to "abandon thought" in the interests of dogmatic formulæ, than was the case in the older days. The changes introduced by declaratory acts in Scotland are coming about in Canada by the adoption of a new Basis of Union. This Basis is a symbol of the fact that religious thought has ceased to be sectarian, and it is the fulfilment of the dream of the ablest leaders of the older days. At the fifty-year jubilee of Knox College in 1894, Dr. Grant declared "The churches must accept conclusions arrived at in accordance with the canons of universal validity, or perish morally in a scientifically educated age. . . . In due time, let us say before Knox College celebrates its centenary, religious men—in Canada at any rate—will accept the same principles, and declare that there can be no sectarianism in Christianity, because the Spirit of Christ is one."

Turning from the field of thought to that of worship, it may be of interest to repeat a paragraph from Mr. James Croil, in which we catch a glimpse of one aspect of congregational life in the Kirk in Canada in 1866:

"Instrumental music has been introduced in twelve congregations, St. Andrew's Congregation, Montreal, having recently procured a very fine organ, built in Canada, at a cost of $5,000. The congregations usually sit while singing: a standing position, however, during this part of the service, has been adopted by two or three congregations. In very few cases was it observed that the collection of hymns prepared by the Synod's Committee, is used in public worship. The prose version of a psalm, or portion thereof, is chaunted during the service, in one congregation, and with excellent effect. In two or three country churches was noticed the unnatural custom—now nearly obsolete—of the male portion of the congregation occupying one side of the church, and the

female the other side. In one, the whole congregation stood with their backs turned towards the minister during prayer. Congregational singing, upon the whole, is very imperfectly conducted. In too many cases there is a want at once of harmony and heartiness. It is rare in Presbyterian churches to hear the voices of a whole congregation swelling the loud chorus, or uniting in sweet melody "with heart strings reverberating to every note." Than this there is no grander or more effective music on earth. It remains to be seen whether the introduction of instrumental music will help to bring about the much needed change. While there is no small danger of being thus carried to the opposite extreme—a style of music quite above the capacities of the masses—there is yet no doubt that the organ and melodeon are admirable accompaniments to the human voice, and, when used only as such, are calculated to render important service in the improvement of Church Psalmody."

This interesting picture may fairly represent conditions in respect to church music in 1875, since other bodies than those of which Mr. Croil was a member were rather later in adopting the organ. Its introduction was a cause of strife in many a congregation, and of debate in many a church court. In many cases instrumental music entered by way of the Sunday School; its introduction to the diet of worship of the congregation often awaited the departure of venerable and determined leaders to a sphere where musical instruments are alleged to be more freely employed. The failure to legislate against the organ at the Union of 1875, was an offence to some. It was not till 1900 at least that it became a matter of moral indifference, and there are still congregations in which it is excluded.

Many competent observers of the musical service are of opinion that the organ has not proved an unmixed blessing. It is possible to use the organ as an aid to worship, or as a substitute for it. Similar criticisms are often

advanced in respect to the place of the choir in present-day churches. The choir has risen from the ranks of the congregation, and taken its place apart from the main body. While its normal function is to sing *with* the people, it now mainly sings *to* them. It is obvious, at any rate, that in general "the people love to have it so." And Mr Croil's description of conditions in 1866 lends little support to the view of those who lament the decline of congregational singing since that time. Of special importance in the effort to enrich the service of song have been the three hymn-books issued by the Presbyterian Church in Canada, "The Presbyterian Hymnal," 1884, "The Presbyterian Book of Praise," 1897, and "The Book of Praise," 1918. The services of Dr. Jenkins and Dr. Gregg on the first and second of these, and of Dr. Alexander MacMillan on the second and third, have been outstanding. The Book of Praise has won the highest commendation in all quarters, and a largely identical choice of material will be found in the forthcoming "Church Hymnary" for Scottish and Irish Presbyterians.

In the matter of worship congregations have been left a large measure of liberty. In the nineties a Committee of Assembly on Uniformity in Public Worship was employed. A statement from Dr. John Laing, its Convener, in the *Record* for January, 1896, indicates that much diversity in regard to the sacraments had crept in, and wide difference of opinion prevailed on almost all aspects of worship. Two presbyteries had already prepared orders of worship. "There is a prevalent idea that the people should take some part outwardly in the worship of God, and that the whole service except the singing should not be left to one man, that is, the minister." This committee became the "Committee on Public Worship and Aids to Devotion," 1908, and has endeavored

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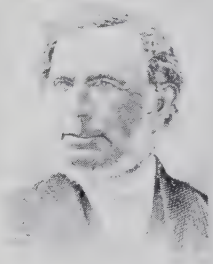

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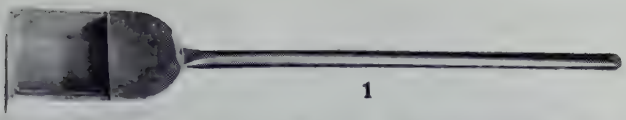
EMINENT PASTORS AND LEADERS

1. Dr. A. J. Mowatt. 2. Dr. W. T. McMullen. 3. Dr. R. H. Warden. 4. Dr. F. B. Duval. 5. D. J. Macdonnell. 6. Donald MacKenzie. 7. Dr. William Cochrane. 8. Dr. Hugh MacLeod. 9. Dr. Thomas Stewart.



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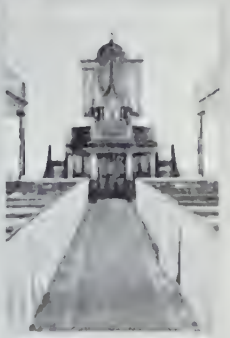

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OF ANTIQUARIAN INTEREST

1. Collection Box (Courtesy of Mr. Andrew Forgan, Montreal). 2. 3. Box for Collecting Tokens, to be passed about the Communion Table, Open and Closed (Courtesy of Rev. G. A. MacLennan, Montreal). 4, 5, 7. Tokens of St. Matthew's, Halifax, Williamsburg, Ont., and the Scotch Church, St. Gabriel's, Montreal. 6. Collection Bags and Boxes, with Goblet, and "Sconces" for Lights (Courtesy of Principal Dyde). 8. Pulpit of St. Andrew's, Montreal. 9. High Pulpit of Greenoch Church, St. Andrew's, N.B., surmounted by Dove (Note boxed pews).

to secure, not so much uniformity as richness and dignity in worship. To further that end, it has published a helpful "Book of Common Worship." The attention given to the subject by many writers of to-day has induced in ministers and people a new interest in public worship; and while some transitional confusion at present prevails, the slackness of recent times in church prayer and praise is being gradually overcome.

The customs of the communion season fifty years ago in most congregations were considerably different from those of the present day. In the Highland churches especially, older forms were retained. The week preceding communion was one of spiritual expectation and preparation. Thursday was ordinarily a fast day. Fasting appears in the Reformation Church in Scotland, and the week-day fast before communion developed in the seventeenth century. The Friday before communion was "Men's Day," or "question day," and the service was devoted to self-examination, mutual questioning and exhortation. The "Men" were mature persons, and youth was not expected to voice its ideas. Intimate, vital, and edifying were these meetings at their best; sometimes they gave opportunity for embarrassing remarks directed toward the minister himself, who was by custom not exempt from examination by the "Men." On Saturday the communion tokens were distributed.

The communion service was profoundly impressive. According to Scottish custom, vigorously defended by the Scottish commissioners in the Westminster Assembly debates of 1644, the communicants sat around a table which stood lengthwise of the church in the centre. The table was not approached before the minister had offered the invitation. The latter was accompanied by the "fencing" of the table, a solemn warning to those whose lives were unworthy. In its simplest form this warning

would consist of such words as these: "Any living in sin who approach this table are guilty as Ananias and Sapphira were, of lying unto God. All such we solemnly debar from the table of the Lord." Such sins as swearing, lying, drinking and uncleanness were sometimes mentioned. Slowly and with mingled awe and gladness, the communicants moved to the table, where an address was given both before and after the administration of the elements. As in Scotland, numbers gathered from a distance to the church holding a communion service, taxing the hospitality of the people. Visiting communicants had to present a testimonial from their own minister. The Monday following the communion Sunday was celebrated as a day of thanksgiving, and a thanksgiving sermon was preached. The communion season of to-day is not the supreme occasion it then was in the life of the church. Something of the former rapture has been lost. Perhaps some of the older features, such as fencing the tables, might still be used with advantage. Yet who that examines the conduct of the people then and now will say that to-day the lives of Christians are less consistent or less consecrated?

The metal token for communion, common fifty years ago, has given place to a printed card. Probably the custom of wearing gown and bands in the pulpit is more general than formerly. The gowned choir is relatively recent, so far as our church is concerned. St. Paul's, Montreal, adopted choir gowns in 1906; St. Andrew's, King Street, Toronto, in 1907. Only a few examples remain of the old high pulpit, never, of course, universal, symbolic of the high regard due to the ministerial office, or of the boxed seats, which were also confined to a few city churches. The passing of the use for gathering the collection, of a box or bag attached to a pole, which could be thrust some distance into the pew, has removed from

that feature of the service much of its interest for the small boy. The offertory prayer is among the most valuable of the late innovations. The habit of sitting during most of the prayers has become universal; though this attitude has the poorest historic sanction, and exceedingly little else to commend it.

Pasteur's discoveries in the sixties made people cautious of exposure to germs, and about 1894 individual communion cups were first used in a little congregation in Maine. In 1897 they were introduced into Canada, being first used in New Glasgow, N.S., and Summerside, P.E.I., and James Croil estimated, in the *Record* for December, 1906, that forty-five Presbyterian congregations in the Dominion were then using them. They came, like other changes, not without opposition. In a certain Toronto church it is recalled that for the sake of peace part of the congregation adopted the new service vessels and part retained the common cup, until, in a short time too, the latter became itself an "individual" cup, only one staunch adherent of the old way being left! In the article just cited, Mr. Croil confesses that he had opposed the individual cup as a fad, but having sought diligently he had found no evidence that the early Christians used a common cup, and had overcome his first objections. The new custom has since become general.

Little can be said of our attention to architectural design and window ornament. It is rather philistinism and poverty than any puritanical considerations, that nowadays keep us from making progress in these directions. Gradually appreciation for the worship-values of art and architecture is being developed. Changes in the activities in which the church is engaged have brought changes in the architecture and furniture of church buildings. A gymnasium, a swimming pool, a tennis court, equipment for congregational suppers, sewing

meetings, lantern lectures, moving pictures, and broadcasting, are among the countless novel accessories of some churches; and a transformation has taken place in the construction and furniture of the Sunday School room. As the church becomes increasingly a community centre, its leaders realize the problem of keeping the new equipment a servant in the house and not the master of it.

CHAPTER XIII

FIFTY YEARS' GROWTH IN THE MARITIME PROVINCES

THE Maritime Provinces have played in English-speaking Canada a role at least remotely similar to that of New England in the United States. They have been a nursery of idealism. They have given more than their share of leadership in Church and State to the Canadian people, and sent many of their sons to places of distinction abroad. Gifted youth may be found even where Atlantic herring do not predominate in the diet; but the talent of the Maritime Provinces, pursued by the spectre of poverty and invited by hope of gain or fame or service, has been at pains to equip itself with training, and has found recognition all over this continent and beyond.

In growth of population the sea provinces have, of course, fallen behind the newer parts of Canada. In 1881 they possessed 20.14 per cent. of the population of the Dominion; in 1921, 11.38 per cent. Emigration from these provinces always far exceeds immigration to them. Of this emigration Dr. Robert Murray wrote in 1900: "More Presbyterians than any other denomination 'go west' or 'go south.' Our loss is gain to mines and prairies and great cities elsewhere; and the earth is the Lord's. But we sorely miss the men that go away never to return." In Prince Edward Island, indeed, population has steadily declined since 1891. This is but an instance of that rural depopulation which affects all the older parts of America, that province being mainly dependent on agriculture. The Island has, however, fairly maintained its reputation for "potatoes, oats, and Presbyterian

ministers." In scientific agriculture and fur farming lies the possibility of a needed revival of rural life.

In both Nova Scotia and New Brunswick the resources are more varied, and industrial communities have arisen. Nature's sanctuaries in Cape Breton have been invaded by industrialism, and that picturesque island has been brought into the nexus of the world's steel and coal interests. Mines that were opened long ago by the Highland inhabitants are now worked by huge companies employing foreign-born laborers, whose presence must change the character of the population. A similar change appears in sections of Pictou County, where the thoroughbred Presbyterian formerly mingled with few strangers to the Covenant. The religious statistics have been somewhat changed in sections of New Brunswick, also. The lumber industry of a century ago was controlled and operated by Loyalists and Scots; the newer industries employ foreign labor, hardly any of which is Presbyterian.

Trade conditions have made Maritime men less maritime in their habits than formerly. The busy coastwise traffic has been largely rendered needless by the railways; and the bustling little ports of fifty years ago have yielded to the few lively inland railway centres. The Atlantic ports of overseas traffic have suffered in competition with those of the St. Lawrence.

The sons of the Maritime Scotch pioneers differ in many respects from their fathers. Where Gaelic was spoken it is being gradually abandoned for English. In some parts the tourist has well-nigh destroyed the old charming custom of hospitality. And the allurements of wealth have come to haunt young minds in some communities where formerly education was the chief prize for ambition. Yet the changes in the human type are not all losses. Things of the spirit are by no means

neglected. In the main concerns of life the men of to-day are true to the inspirations of days gone by, and religion has not become less vital in becoming more tolerant.

In outward organization the Maritime Church has shown very little change. The Synod and most of the eleven presbyteries formed in 1875 remain unchanged in outline. Some readjustments in the bounds of presbyteries have taken place. One of the original presbyteries has changed its name, and one has disappeared. The few charges in Newfoundland formed into a presbytery in 1875 were then in a hopeful condition. A fire, and economic collapse, suddenly reduced them all to weakness in 1895, and in that year the Newfoundland Presbytery was dissolved and its four charges attached to the Presbytery of Halifax. Modest growth in the Ancient Colony since that time can be recorded; and in 1908 three missions were begun in industrial centres then recently opened up. The roll of the Maritime Synod contains the names of Canadian members of the Presbytery of Trinidad, a court founded in 1868 of United Free Churchmen and Canadian Presbyterians, and represented in our Assembly since 1890.

In 1875 the Maritime Synod contained 179 charges, with 358 preaching stations. In 1923 the charges numbered 278, with 761 preaching stations. The number of communicants rose from 23,073 to 52,455, and the number of ministers from 145 to 266. These statements indicate solid and genuine growth. The numerical growth of Presbyterian communicants has been proportionately far greater than that of the whole population, which has risen only about twenty-five per cent. The Church has gradually spread her organization more completely over the thinly populated areas, and has made definite progress in the effort to meet the religious needs of all her people.

The process of consolidation included the gradual absorption of the non-concurring charges of 1875. The entire Kirk Presbytery of Pictou with thirteen charges, then remained out of the Union, and continued for some years as an independent court. A small amount of aid was received from the parent Church of Scotland. On the advice of the latter's Colonial Committee, the non-concurrents contributed to the schemes of the Presbyterian Church in Canada. From 1880 to 1897 the former Presbytery of Pictou functioned as a Synod, with two subordinate Presbyteries of Pictou and Egerton. Missions were undertaken to points in Cape Breton and in Prince Edward Island where Kirk sympathy was manifested, and three small charges in the Island, formerly shepherded by John Goodwill, but now separately organized, were in 1894 by act of the Synod erected into a Presbytery, which seems never to have met. The adherents of Mr. Goodwill and his associates were largely composed of Macdonaldites, followers of the notable revivalist, Donald Macdonald (d. 1867).

The little separate church seems to have been in a flourishing state for fifteen years. It set the minimum stipend considerably above that of the larger church. It maintained the *Monthly Record*, reduced in size and price, which for years reported a good circulation. This publication was discontinued at the close of the year 1890. Co-operation in a mission to the Western Indians, with the similar synod in Ontario and Quebec calling itself the Presbyterian Church of Canada in Connection with the Church of Scotland, was partially planned in 1886-87, but was never effected. In 1888 St. Andrew's, New Glasgow led the way for the other congregations by seeking and obtaining admission to the Presbyterian Church in Canada. The Synod in 1891 showed itself favorable to the formal union with the general body; but

by a majority of one it was agreed to await reference to the congregations. These again, with one exception, reported unfavorably. The Synod, however, recommended that congregations so desiring should separately take steps to enter the larger union. One by one the congregations, governed by the spirit of a new generation, acted on this recommendation. The last remaining congregation came in in 1908.

A few Maritime leaders of the Church in 1875 were noticed in Chapter III. Some of the outstanding ministers of the last fifty years may here be mentioned. Dr. James Bayne of Prince Street Church, Pictou, had given the Maritime Church thirty-four years of distinguished service when it was called upon to mourn his death, December 9, 1876. He had been a leader in previous unions in Nova Scotia and a prominent member and sometime chairman of the Union Committee, 1870-1875; and had served with energy and ability on other important committees, notably as Convener of the Committee on Foreign Missions for the Maritime Synod, 1875-1876. The eccentric but estimable John Sprott (d. 1869) of Musquodoboit, was succeeded in 1849 by Robert Sedgewick (1804-1885) "a son of thunder yet full of tenderness and love," whose "reading of a psalm was in itself a commentary." Another of the venerated figures in 1875 was Mathew Wilson of Sidney Mines (1805-1884), who had companioned with the pioneers of Cape Breton. The scholarly but retiring Murdoch Stewart (1809-1884), father of Dr. Thomas Stewart, and the vigorous and warm-hearted Dr. Hugh MacLeod (1803-1894), were also Cape Breton worthies of the same generation. Prince Edward Island revered the veteran pastor, Robert Sim Patterson, whose ministry of fifty-six years was spent entirely in Bedeque (d. 1882). St. John's, Newfoundland, was soon to lose the pastoral

services of Dr. Moses Harvey, who had labored there since 1843, and who was to spend his later years mainly in literary work (d. 1901). In New Brunswick, Andrew Donald, affectionately called the father of St. John Presbytery, a stately yet very kindly Scot, had labored in the Kenebecasis Valley since 1842; he retired in 1886 and died in 1891.

No man exercised a more effective ministry in the Church than Dr. Robert Ferrier Burns. Dr. Burns was the son and biographer of Dr. Robert Burns of Paisley and Toronto, and had finished his theological course in Knox College in 1847. He held in turn the charges of Chalmers', Kingston; Knox, St. Catharines; Scottish Church, Chicago; and Coté St., Montreal; and accepted a call to Fort Massey, Halifax, in 1875. As preacher, writer, and leader of opinion, he took a high place; and his memory is endeared by stories of certain minor oddities. He died April 5, 1896. Dr. C. B. Pitblado (d. 1913), ten years minister of Chalmers' Church, Halifax, ended his ministry in Westminster Church, Winnipeg. He possessed a clear brain and a kind heart, high oratorical gifts and a racy pen. Dr. Isaac Murray (d. 1906), of Cavendish, P.E.I., was a man of severe disposition, but a capable scholar withal; he narrowly missed a professorship in the Halifax College in 1871. Of a very different type was J. McGregor MacKay (d. 1911, aged ninety-two), a son of East River, Pictou, whose chief service was rendered in New Brunswick charges, a man of exceptional physique, talents and devotion. Of slightly later date were Dr. Donald MacRae (d. 1909), of St. Stephen's, and Dr. Leander G. Macneill (d. 1913), of St. Andrew's, St. John, N.B., pulpit stars of the eighties and nineties. The former was among the fathers of 1875, and was later for a short time (1896-98) Principal of Morrin College. Both had previously labored in St. John's, Nfld.; and

both were men of scholarship and zeal. The cultured mind and fervent eloquence of Dr. A. F. Carr (d. 1910) of Alberton, P.E.I. and Campbellton, N.B., place him in the same company. Dr. Thomas Sedgewick (d. 1921), forty-nine years minister at Tatamagouche, N.S., possessed a personality of exceptional force, and made his influence felt in church courts and committees as well as in his pulpit and pastorate. For Augmentation and Missions he rendered valiant service, and was regarded as an authority on church law and procedure. Dr. John MacMillan (d. 1923), eighteen years chairman of the Home Mission Board, Eastern Section, served with notable success in Truro and Halifax charges, and was a friend of youth even in his old age. Dr. E. A. McCurdy, who saw work in Labrador and Trinidad, and was Eastern Agent of the Church, 1899-1914, died in 1920 at eighty-three. Dr. Thomas F. Fullerton (d. 1921) ministered for twenty-eight years in St. James Church, Charlottetown, exerting a powerful influence in the Island Presbytery.

Of the many devoted and able laymen who have given valued service to the Church in the Maritime Provinces, two may be mentioned who had nearly completed their service at the time of the Union. These were Henry Webster, a leading barrister of Kentville, N.S., who died in 1878, and the Hon. John Holmes, 1789-1876, father of a Premier of Nova Scotia. Both these prominent leaders sat in the Union Committee, 1870-1875. Two of the most distinguished laymen of a later generation still survive: His Honor Judge J. G. Forbes of St. John, who has been an elder since 1880, and was once Moderator of St. John Presbytery, and Mr. T. C. James of Charlottetown, many years Clerk of the Presbytery of Prince Edward Island. Dr. John Forrest, President of Dalhousie University from 1885 to 1911, though ordained to the ministry in 1866, sat as a layman in church courts.

He has been described as "a born and bonny fighter" with "settled convictions about everything under the sun." From the same pen (that of Rev. J. A. MacGlashen) we learn of his boundless optimism and exuberance and of his genius for friendship with people of all ranks and creeds. He was a native of New Glasgow, N.S., and at one time perhaps the most distinguished citizen of the Province. Amid the tasks of university government and public education, his deep interest in all concerns of the Church and of religion was constantly shown. President Forrest died June 23, 1920.

Revivals of spiritual life, such as that which stirred Pictou County in May, 1875, bringing Presbyterians and Methodists into a common communion service in St. Andrew's Kirk, Pictou, have occasionally taken place in the subsequent period; but in general the Church has kept the even tenor of her way, under the guidance of stedfast and faithful ministers. A missionary tradition on the one hand, and an educational tradition on the other, have kept true the balance of thought and action, of wisdom and piety, and the Church has progressed normally and healthfully. This fact was admirably stated in 1920 by Sir Robert Falconer, in an address delivered at the College Centenary, in these words:

"The happy combination of the missionary spirit with an educated ministry, tolerant and free, has made an unsuspicious and contented church. In this you are greatly blessed. How free you are from faddism and sectarianism. . . . Our problems are quite as exacting as those of our fathers. . . . But if we reincarnate two of their principles—the necessity of an educated ministry, tolerant and bold, and the faith that will evangelize the world, we may face the future with hope."

CHAPTER XIV

FIFTY YEARS' GROWTH IN ONTARIO AND QUEBEC

THE COMBINED area of Quebec and Ontario is twenty-nine times that of the Maritime Provinces and forty per cent. of that of the whole Dominion. These vast provinces have expanded from small beginnings made three centuries ago at points on the St. Lawrence and the Great Lakes. Each has recently annexed enormous northern areas, and acquired a long coast-line on Hudson Bay. The body of the population still clings to the St. Lawrence waterways. But, at least in Ontario, the northern districts possess resources to support a large population, and settlement is already well begun. The new and old parts of that Province differ widely in their character and interests. The Church has been confronted of late years in New Ontario with problems of expansion similar to those which meet her in the West. In the older sections of both Quebec and Ontario, life presents something of the stability and regularity which prevail in the Maritime Provinces. But the latter have not experienced that prodigious growth of urban life which has characterized the recent history of the former. City populations have been recruited partly by immigration and partly by migration from the rural districts, where depopulation is the logical consequence of the introduction of improved farm machinery. Thus, more than in the Atlantic provinces, the Church has been obliged to face a pathetic shrinkage of many rural communities, and at the same time to plan city work on a rapidly growing scale.

Except for three charges in the Presbytery of Miramichi the whole Province of Quebec lies within the bounds

of the Synod of Montreal and Ottawa, and mainly within the two presbyteries of Quebec and Montreal. The Presbytery of Ottawa has a few charges in that Province, while the other three presbyteries of the Synod, Glengarry, Brockville, and Lanark and Renfrew, lie within the Province of Ontario. The last named presbytery was erected in 1877; the others belonged to the original arrangement of the Synod in 1875. In number of ministers and communicants the Synod of Montreal and Ottawa stands fourth in the Church. The number of ministers has grown from 102 in 1875, to 216 in 1923; the communicants from 13,763 to 51,977 in the same period, and the number of preaching stations from 180 to 401.

The Synod of Toronto and Kingston has always stood highest in the Church in numbers and in givings. Between 1886 and 1914 it added five to its original nine presbyteries, the additions embracing the greater part of New Ontario. The Presbytery of Toronto, with 121 ministers on the Roll (1923) is the largest presbytery in the Church. There were 167 ministers in the Synod in 1875; in 1923 there were 371, while the number of preaching stations rose from 385 to 666, and that of communicants from 27,125 to 102,484.

The Synod of Hamilton and London in 1875 comprised eight presbyteries, including that of Manitoba. Maitland was added in 1879 and Sarnia in 1881. In 1884 the Presbytery of Manitoba became a Synod; the Presbytery of Superior was formed in 1894 of congregations in the latter synod situated in the Province of Ontario. The number of ministers in the Synod of Hamilton and London has increased from 165 to 254, the number of stations from 342 to 369, and the number of communicants from 24,267 to 73,732. In the statistical tables it ranks second among the synods of the Church.

The non-concurrents of 1875 in Ontario and Quebec were relatively few and weak. The records of the Synod, which they maintained at least to 1887, have not been available to the writer of this book. They differed from their brethren of Pictou County in two respects: they formed a less compact body, and they exhibited a more partisan spirit. The leaders continued to protest against their brethren who had entered the Union. Before a Glengarry audience the unionists were charged with perjury; it was declared that "the united Church has no creed, the Confession of Faith having been altered to suit the Irish Presbyterians," and that "an influx of Church of Scotland ministers would fill all the pulpits of the union ministers." The Church of Scotland, however, maintained its grants to Queen's University, and lent no assistance to the minority.

At Montreal, Lochiel, Lancaster, Beaverton and Milton, congregations were maintained for over fifteen years. Suit was brought to secure the Temporalities to the non-concurrents. After a protracted legal fight, in January, 1882, the Privy Council declared the Act of the Quebec Legislature of 1875 *ultra vires*, but declined either to vest the Temporalities in the minority or to declare that those who entered the Union ceased to be members of the former Kirk body. Remedial legislation was secured, despite stout opposition, in the Dominion House. Gavin Lang of St. Andrew's, Montreal, who led the fight for the Temporalities, then (1882) left Canada for a Scottish parish. He was succeeded by J. Edgar Hill, an able and moderate man. In 1918 under Dr. George Duncan, the congegation united with St. Paul's. The other non-concurring charges had previously come into the Union. The death of Robert Dobie, 1888, and of Robert Burnet, 1889, left David

Watson of Beaverton the chief remaining minister of the group in Ontario. Dr. Watson did a local work of value, which closed in 1898 (d. December, 1903).

In the Province of Quebec the Presbyterian Church is among the foremost of the churches constituting the Protestant minority. Growth at most points in the Province has been necessarily slow. Except in Montreal there are relatively few congregations numerically and financially strong. The two English congregations in Quebec have each less than three hundred communicants, and growth is hindered by the conditions of population. In the old charge of St. Andrew's, Quebec, Dr. Andrew T. Love has been pastor since Dr. Cook's retirement in 1884. The largest charge outside Montreal is in Sherbrooke; Lachute, Lachine, and Three Rivers also show considerable strength. The last named illustrates the slow and struggling growth common in our Quebec churches. For twelve years from its origin in 1844 the congregation had no buildings; then a neat stone edifice was constructed. The communicants numbered 104 in 1876; they have now reached 146. Needless to say, the influence and service of such congregations in Quebec is not to be estimated in numbers.

In Montreal there has been steady and rapid expansion, corresponding to the city's phenomenal growth. Within the present century half a dozen strong charges have grown from small missions in the environs of Montreal, as open fields have been transformed into city blocks. At the same time old charges like Knox and Crescent Street, St. Andrew's and St. Paul's, have found it desirable to unite, in order to maintain their work in down-town areas. Similarly in Toronto, there has been rapid expansion in the suburbs, while churches in the formerly residential but now down-town districts suffer

from reduced attendance and support. Some churches on the borders of these two areas have provided equipment for a social ministry on a large scale.

In Ontario Presbyterians are surpassed in numbers only by Methodists, and claim a nearly proportionate share of the population in all communities. The Highland districts of Oxford, Bruce, Huron, and Glengarry counties show an exceptionally high percentage of Presbyterians, but the movement of population constantly tends to equalize the distribution of the adherents of each communion. Throughout the province, making allowance for fluctuations of rural and urban population, it may be said with certainty that Presbyterian growth has been evenly maintained.

To estimate the spiritual condition of the people, as over against that to be found in a former generation, is more difficult. The church is spiritually to a great degree the child of the colleges of the previous generation. The Maritime Church, with its training school at work by 1820, had by 1875 virtually passed the transition from an Old Country born and trained, to a native and home-trained, ministry. That transition has taken place in Ontario and Quebec mainly within the period of our study. Whereas in 1875 the percentage of overseas ministers in the Church in these provinces was undoubtedly greater; at present it is undoubtedly less than that of the British-born element in the population. The minister has the advantages and defects of his new-world training. He has optimism, courage, capacity, and a full sympathy with his people. On the other hand he often misses the impulse to achieve excellence in that culture of the mind and soul which in many cases gave power and magnetism to the men of a former day. As compared with fifty years ago, most churches work more, and worship less. This

tendency is perhaps more characteristic of Ontario than of the Maritime Provinces, where there is less of the haste of industrialism.

There have been in these years not a few ministers whose life and service it is an inspiration to recall. The grand old man of the 1875 Assembly was William Smart, who had been ordained in 1810 and spent his ministry in Brockville. He died, aged eighty-eight, September 9, 1876. A few days earlier passed away Dr. William Taylor, a trusted leader and biblical scholar, founder (1833) and minister of Erskine Church, Montreal. John MacTavish, pastor of Woodville, 1854-1872, and later of Chalmers' Church, Woodstock, a powerful and eloquent Highlander with full white hair and beard, unconventional in preaching and direct in rebuke and warning, returned to Scotland in 1877. Dr. William King, an Irishman, who for many years had conducted a notable mission to the runaway slave colony at Buxton, lived on until 1894. Dr. Alexander F. Kemp had already in 1875 ended his distinguished ministry in St. Gabriel's, Montreal, and was then Principal of the Brantford Ladies' College, founded by Dr. Cochrane; he later held the Principalship of Ottawa Ladies' College, and died in 1884.

Another venerated figure in 1875 was Donald MacKenzie (1798-1884), in whose thirty-eight years of ministry in Zorra, thirty-eight ministers were given by his congregation to the Church. Donald MacKenzie not only preached faithfully the Law and the Gospel, but made himself the spiritual guide and confidential friend of saints and sinners. Better known throughout the Church, a forcible and original preacher, was Dr. Robert Ure, whose twenty-eight year ministry in Knox Church, Goderich, ended in 1890, and who died in 1906, aged eighty-three. Dr. Ure was a prominent leader in the

seventies, and a member of the Union Committee. A few years junior to Dr. Ure was Dr. John Laing, (d. 1902), who had gifts and predilections for teaching and was a vigorous advocate of religion in the public schools. He held pastorates in Scarboro, Cobourg and Dundas, in the last named for fifteen years. Dr. Laing was the first Principal of Ottawa Ladies' College, founded 1872. Dr. Samuel Lyle's long ministry in Central Church, Hamilton, falls entirely within our period (1878-1910). He was an able and fearless preacher and a public spirited leader, interested in education and every good cause. Dr. Lyle was a lover of books, and accumulated a fine library; he died in 1919. Another distinguished Hamilton minister was Dr. D. H. Fletcher, who served in McNab Street Church from 1872-1899. The last three named all reached the Moderatorship of the General Assembly. A minister of high scholarly attainments was Dr. Robert Campbell of Renfrew (d. 1907), who was Moderator of Assembly in 1899. Dr. Campbell lost his health in campaigning for the Century Fund, which was launched in the Assembly of that year. Dr. John Somerville in a thirty-one year ministry in Owen Sound gave fine service to the Church. He was later for thirteen years Treasurer of the Western Section and Joint Clerk of Assembly. He died May 31, 1919. Among intellectual men who obtained less prominence in the Church may be mentioned Hector Currie (d. 1911), for thirty-five years a faithful minister in Thedford, who was also a recognized authority in Geology and Botany.

Among Montreal notables in the ministry were the saintly man and searching preacher, Dr. A. J. Mowatt (d. 1911), twenty years in Erskine Church, formerly of Fredericton, N.B.; Dr. Robert Campbell (d. 1921) of St. Gabriel's, a zealous and brainy, Canadian-born

Highlander, outstanding as writer, preacher and ecclesiastic, and Clerk of Assembly for twenty-nine years; and Dr. James Barclay (d. 1920) a stalwart and restrained Scot, whose sermons in St. Paul's (1883-1910) were a literary as well as a spiritual feast, and who made his impress on Protestant Education in the Province. College Street Church, Toronto, enjoyed for forty years the service of that prince of pastors, Dr. Alexander Gilray (d. 1915). Dr. George M. Milligan, ordained in 1868, the pulpit master of old St. Andrew's (1876-1910); the eloquent Dr. John Neil, beloved by his people of Charles Street (Westminster), (1884-1920); the genial Irishman, Dr. William Patterson, idol of the Irish congregation of Cooke's; are all now pastors *emeriti*. Dr. W. G. Wallace, under whose able leadership Bloor Street Church grew up (1888-1918), is still active as Senior Clerk of Assembly and Secretary of the Church and Manse Board. Of Ontario pastorates of exceptional length and honor, may be mentioned those of Dr. Francis Andrews of Keene, 1851-1902, Dr. James Carmichael of King, 1860-1911, Peter M. Duncan of Colborne, 1857-1907, and Dr. Robert Hamilton of Motherwell, 1858-1901.

Kingston glories in a number of aged ministers, whose names are venerated throughout the Church. Dr. D. M. Gordon, ordained in 1866, was in St. Andrew's, Ottawa, in 1875; he was then Convener of the Lumberman's Mission Committee: Knox, Winnipeg, St. Andrew's, Halifax, and Halifax College, benefitted in turn by his services before his appointment to the Principalship of Queen's, in 1903. He retired in 1916. Dr. Malcolm Macgillivray's ministry of twenty-two years, in Chalmers' Church, Kingston (1887-1919), made that church the favorite of professors and students of Queen's. He has been one of the most progressive spirits in the Church, and his gifted pen is still occasionally busy.

Kingston possesses, too, in Dr. George D. Ferguson, long Professor of History in Queen's University, the oldest minister of the Church. He was ordained May 16, 1855, and has reached the age of ninety-seven.

The oldest minister whose work was done in the pastorate is also resident in Ontario. Dr. W. T. McMullen, Irish by birth and a graduate of Knox, was ordained November 5, 1856. His fruitful pastorate of Knox Church, Woodstock, covered almost forty-seven years, 1860-1907. In 1875 he was Convener of the Assembly's Committee on Sabbath Observance. He was Moderator of Assembly in 1888, and has been for half a century a trusted and admired leader of the Church, for whose welfare he is still, at ninety-four, deeply concerned.

Many staunch and capable laymen have given distinguished service. Of the older generation we may recall the names of Hon. John McMurrich and David Morrice, Scotsmen both. The former came to Kingston in 1833 and to Toronto in 1837, where he was an eminent citizen and churchman. The latter came to Perth, but moved to Toronto in 1855, and to Montreal in 1863. He aided in the founding of Gould Street Church, Toronto, and in the building of Crescent Street, formerly Coté Street, Montreal. The major part of the present Montreal College building was erected on a gift made by him in 1880; and he used his wealth in other benefactions. The career of Mr. James Croil has already been noticed. Among the older living laymen of eminence are John A. Paterson (1846-), now acting chairman of the General Board, and J. K. Macdonald (1837-), forty years Convener of the Aged and Infirm Ministers' Fund. Both these leaders have given much attention to the financial affairs of the Church. Mr. Macdonald, who was an elder before the Union of 1875, was nominated to

the Moderator's chair in the Assembly of 1918, but disqualified because a layman. Another to whom the Church is much indebted is Hamilton Cassels (1854-), born in Quebec but resident in Toronto, who in the nineties headed the Foreign Mission Committee, Western Section.

The Church in the older parts of Ontario is being weakened, as nowhere else, by secession on the Union question, and a great deal of local animosity has been engendered. It seems incredible, however, that the present antagonisms will long prevail. Both sides will ultimately have to appeal not to past documents alone, but to a future generation, who will see the issues of the struggle in the perspective of time, and to whom the present distress of the Church will appear as the darkness before the dawn.

CHAPTER XV

FIFTY YEARS' GROWTH IN WESTERN CANADA

DURING the past generation the social life of the West has lost many of those characteristics which formerly differentiated it from that of the East. Thanks to the Law and the Gospel as represented by the Mounted Policeman and the Missionary, as well as to the character of the settlers, the Canadian West never was to any great degree "wild" in the sense of lawless. The prairie settler never suffered the disadvantages which were the lot of his predecessor, the pioneer of Eastern Canada. He was more quickly delivered from fear of want. Almost from the first, his children were offered a good schooling by the State. The Church, too, came more promptly to his aid than was the case in early Canada. His worst misfortune was incidental to the sparseness of population. Wide distances between settlers caused distressing isolation and loneliness and occasionally privation to those on the land. Life in prairie towns had always certain elements of variety, comfort and social gladness. Of late rural conditions have been rapidly changing. The railway, the motor car and the telephone have relieved the loneliness of the farmer, and the area of isolation moves ever northward toward the Arctic Circle. Agriculture has begun to be scientifically adapted to the fertile soil and variable rainfall, and although the stream of discouraged prairie farmers, or those who have grown weary in well doing, has not ceased to move on to the less exacting clime of British Columbia, there remain on the prairie men of vision and endurance, whose children will prove loyal to their native soil.

The prairie has received a great investment of economic faith, which is now yielding returns. The experimental stage is largely over, and an era of stable growth has come. Institutions, notably those of higher education, have developed apace; comfort, leisure and culture are now possible for many. Community and provincial consciousness are intense, and, as in the East, life is organized, perhaps to excess. The increase of stability is seen in the rotation of crops which is replacing the old method of "mining" for wheat; in the absence of "booms"; in better houses and barns, and in the more durable structure of the newer elevators. Something has indeed been lost in the transition. The picturesque features are passing. To most Westerners the cowboy is a tradition; the tall, red-coated North-west Mounted Policeman, while not extinct, is best known in the filmed imitation. There is some danger of monotonous standardization. But when in autumn one sees over what people once almost shudderingly called the Great Lone Land, countless threshing outfits throwing out straw like smoke, and learns that their ranks reach back from the railway line far beyond his view, he knows where much of the future history of Canada will be made.

British Columbia has undergone social changes similar to those which appear on the prairie. In this age of easy locomotion even mountain chains must fail to keep units of population apart in spirit and civilization. The resources of the Province being to-day largely known, rapid fluctuations of population or of social conditions become unlikely, and increasing stability ensues. The Pacific Province has certain differences from the rest of the West: it feels the influence of the Ocean that binds it to California and to China; and it has relatively more people who speak with a Scottish or English accent than can be met with east of the Rockies. Its communities are at

more variant stages of removal from the primitive. It has suffered more from political exploitation, and from foreign religious quackery and obscurantism. The surpassing grandeur of the scenes of mountain and water in the westernmost province, must convey to the minds of her children a peculiar and priceless element of idealism and romance. These differences are not, however, fundamental. All four provinces have in common the purposeful, forward-looking, indomitable spirit of the West, which is also increasingly mature, grave and constructive.

The typical prairie homestead exhibits a parallel to the expanding Church of the West. The homesteader on acquiring his quarter-section may for some years find it possible to cultivate only the minimum of it required by the terms of his grant. Ultimately he brings the whole under tillage, and if he is successful the lapse of ten or fifteen years will find him ready to expand his work to a new farm. The Church has in her Western missions a vast occupied area, which she is always seeking to bring under cultivation. She has also an increasing extent of productive soil, in the self-supporting and mission-supporting congregations which have grown out of earlier missionary effort. In a former chapter the expansion of Western missions has been rapidly sketched. We must now briefly review the history of the consolidated body of the Church that has arisen in the West.

The sheer growth of organization in the period is difficult for Easterners to realize. In 1875 the Church had only two self-sustaining congregations west of the Great Lakes: Kildonan and Knox Church, Winnipeg. To-day the four Western Synods together are stronger in numbers than were the four Synods comprised in the Presbyterian Church in Canada fifty years ago; and their people gave in 1923 considerably more than three times as many dollars to missions, benevolences and education

as the whole Church contributed for these purposes in 1875.

The Western Synods are conveniently delimited so as to be approximately coextensive with the provinces, and are known by the names of the provinces. Organization has spread in two sweeping movements from the ends to the centre. The westward development from Winnipeg over the prairie was met by expansion eastward from the Pacific Coast. The dates at which synods and presbyteries were erected illustrate this double advance which gradually embraced the whole wide West. The Presbytery of Manitoba was in 1884 erected into the Synod of Manitoba and the North-west, with the presbyteries of Winnipeg, Rock Lake and Brandon. Brandon did not long remain the westernmost presbytery. The Presbytery of Regina was erected in 1885, that of Columbia in 1886 and that of Calgary in 1887. The Presbytery of Calgary then straddled the Rockies, reaching from Fort Saskatchewan to Revelstoke. In 1889 Minnedosa Presbytery was thrust between Brandon and Regina. The next stage was reached in the formation of the Synod of British Columbia, 1892, with the four presbyteries of Calgary, Kamloops, Westminster and Vancouver Island (later Victoria).

We saw in a previous chapter that a presbytery of the Church of Scotland had been formed in British Columbia in the autumn of 1875. So, in the Far West, as in Eastern Canada, a Kirk body existed independently and a process of absorption was to take place. In this case it was effected quickly, and without any element of bitterness, as soon as the Canadian Church became solidly organized in the Province.

To the Synod of Manitoba and the North-west were added in 1894 the presbyteries of Superior, Glenboro, Portage la Prairie and Melita; and in 1896 the Presby-

tery of Edmonton was erected as part of the Synod of British Columbia. In 1904 Macleod was disjoined from Calgary and Red Deer from Edmonton, making four Alberta presbyteries within the Synod of British Columbia, in which also the Presbytery of Kootenay had been constituted in 1899. Thus a framework of organization was traced from Winnipeg to Victoria. By 1905 six additional Presbyteries had arisen in the Synod of Manitoba and the North-west.

In September, 1905, the new Provinces of Alberta and Saskatchewan were welcomed to the sisterhood of Confederation. Church growth had fully kept pace with increase of population. The 1906 Assembly accordingly erected two new Synods, that of Alberta, by division of the Synod of British Columbia and that of Saskatchewan by division of the Synod of Manitoba and the North-west. In each case the provincial boundary-line constituted that of adjacent synods. The congregations in the Yukon went to the Synod of British Columbia. At the same time the name of the more Eastern synod was reduced to "Synod of Manitoba." By this rearrangement the synodical organization of the Church was completed in 1906; but the erection of Presbyteries continued. The Synod of Manitoba had then 8 presbyteries, to which no additions have since been made; that of Saskatchewan had 7 to which there have been added 8; that of Alberta 4, to which 6 have been added; and that of British Columbia 4, to which 1 has been added. The Peace River gave its name to the newest presbytery of the Church, erected in 1920. Into that district Dr. Alexander Forbes, an Aberdonian, had followed the settlers in 1909. The total number of presbyteries in the Church, including those of Honan and Trinidad, had then (1920) reached 79.

The brevity of the average Western pastorate con-

trasts rather sharply with the long pastoral terms common in the early work of the Church in the East. One of the longest and most influential to be recorded is that of Dr. Frederick B. Duval in Knox Church, Winnipeg. Dr. Duval was born in Maryland, and has Huguenot blood in his veins. He came from Toledo, Ohio, to his Winnipeg charge in 1888, served until 1916, and has since enjoyed an active retirement. He has taken a leading place in the religious life of the Province, and in the councils of the Church. In 1908 he was Moderator of Assembly, which met that year in his church. He has impressed his brethren with his fervor, honesty and courtesy. He longs for "a Church full of zeal for the amelioration of human conditions." Dr. Duval is the author of occasional bits of gracious verse.

Another Winnipeg pastorate of note is that of Charles W. Gordon, under whose ministry (1894-1924) St. Stephen's Church grew to importance. Dr. Gordon has added to his literary fame, success in the arbitration of labor disputes and other responsible public tasks. Distinctive work has also been done by W. A. Maclean in his twenty years' labor in St. Giles Church, of which he is still Pastor.

The longest Presbyterian pastorate in Manitoba, and one of the richest in service, is that of Dr. M. C. Rumball, who is now in his thirty-third year of work at Morden. He has been for some years Clerk of the Manitoba Synod, and is a leader trusted throughout the West. Dr. S. C. Murray has held several charges in the Manitoba Synod, and has shared largely in the organization of a number of the Western presbyteries. As Minister of St. Paul's, Port Arthur, for eighteen years; as Superintendent of Home Missions for nine years, and as Clerk of Synod and of more than one presbytery, Dr. Murray has given outstanding service.

The West has had a number of statesmanlike college men, of whom George Bryce was first on the ground (1870). As an educational organizer, teacher and writer, Dr. Bryce has wielded a great influence and made a lasting name. He was Moderator of Assembly in 1902. Professor Thomas Hart, a man of rare qualities, made an immeasurable contribution to religion in the West during his professorship (1872-1909). Dr. A. B. Baird, who, after opening of work in Edmonton, joined the Staff of Manitoba College, became first pastor of Augustine Church, Winnipeg, in 1887. He has held a prominent place in the Province for thirty-eight years. He was Moderator of Assembly in 1916.

At Edmonton Baird planted and McQueen watered. Dr. D. G. McQueen took up his work there in 1887 and is still the Pastor of First Church, and a beloved and influential figure in his city and province. D. L. Oliver of Moosomin, T. McAfee of Indian Head, and Dr. A. Henderson of Vandura, Clerk of the Saskatchewan Synod, have all given long and worthy service; and Dr. Colin G. Young, twenty years in Prince Albert and now Secretary for Non-Anglo-Saxon work, has made his influence felt in the West. Of later years a notable ministry is that of Dr. Murdock A. MacKinnon, who moved from Park Street, Halifax, to Regina in 1910. Dr. Hugh MacKellar, who gave fourteen years to Home Missions (1874-1888) returned from a Glengarry charge to the West in 1905 and worked on the Foothills charge till his retirement in 1912. Dr. M. White of Lacombe, whose work in that region began in 1897 on a mission field forty by fifty miles in extent, has lived to see about a dozen ministers working in the same area and Lacombe itself a prosperous Union charge. Such is indeed a fairly typical experience of the last quarter century in

prairie towns. The Church owes much, too, to the service of President Walter Murray and to Principal Oliver and the staff of St. Andrew's College, as well as to Principal J. M. Miller and his associates in Robertson College.

The British Columbia Church has been served by many gifted men. It is only on Vancouver Island that long pastorates have been common. In Victoria there are men who may be said to have ministered in one charge to two generations. Dr. Donald MacRae's mission work in the southern part of the Island (1886-) resulted in the formation of St. Paul's Church, Victoria West, in 1891. For twenty-three years thereafter he served that congregation and died in 1921. He was a doctrinal preacher of the old school. Dr. John Campbell gave twenty-one years to First Church, Victoria (1891-1912), exerting a wide influence in the Province. It was in 1894 that Dr. W. Leslie Clay accepted a call from Moose Jaw to St. Andrew's, Victoria; he is still the pastor of that congregation. From a successful ministry in the same prairie centre, Dr. W. G. Wilson was called to First Church, Victoria, 1921. On the Mainland a pastorate of fifteen years is unusual. Dr. R. J. Wilson exercised an effective ministry in St. Andrew's Church, Vancouver, for that period (1903-1918). Dr. H. W. Fraser of First Church, Vancouver (1904-1917), gave attention to the social needs of his down-town community. Dr. J. S. Henderson, in St. Andrew's, New Westminster, in the Social Service Department, in First Church, and in St. Andrew's, Vancouver, has given twenty-two years of noteworthy service in the Province. Dr. John A. Logan, as minister in Chilliwack and Marpole, and later as Librarian and Registrar of Westminster Hall, and as Synod Clerk for thirty years, has been an influential personality. Dr. George A. Wilson left his charge in

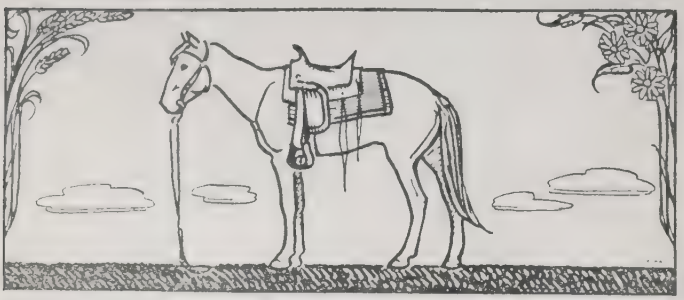
Mount Pleasant, Vancouver, 1907, to become Home Mission Superintendent in British Columbia, and has proved a strong leader. Similarly Dr. J. T. Ferguson left a successful pastorate at Nelson for a Home Mission Superintendency, 1912. Dr. E. D. McLaren, who was ordained in 1873, and spent ten years in Brampton, Ont., and twelve years in St. Andrew's, Vancouver, became General Secretary of Home Missions in 1901 on the death of Dr. Robertson. He has been Honorary Chaplain to a Governor-General, is high in Masonic circles, has travelled and lectured widely in the Church, and is one of the best known of the older ministers. Men may come and men may go, but the continuity of the Church's growth in British Columbia has not been interrupted. It has been able to utilize there the youthful energies of many ministers, some of whom now, in mid-career, hold prominent places in other provinces.

In number of communicants the four synods stand in the following order: Manitoba, Saskatchewan, British Columbia, Alberta. It is of interest to note that the Synod of Saskatchewan easily leads the Church in the amount contributed per communicant for all purposes, with the other Western synods all following before that of Montreal and Ottawa, which leads the East in this respect. In contributions per family, however, the Synod of Montreal and Ottawa leads all others—and the Western synods, except that of Manitoba, fall below the average.

The policy of co-operation with Methodist and Congregational Churches had by the end of 1923 resulted in the formation within the four Western synods of union congregations at 1,015 places, 148 of which were in Manitoba, 431 in Saskatchewan, 297 in Alberta and 139 in British Columbia.

The Western Provinces have been, thus far, pecul-

iarly fortunate in their economic, political and religious history. No part of Canada has had, so near the beginnings of its development, so many advantages to compute and so few great hindrances to overcome. The lingering illiteracy, the rural squalor and degeneracy, still to be found in a few side-tracked communities in every province east of Lake Superior, are virtually nonexistent among English-speaking people west of it. Education and wealth are well distributed. The climate is an asset to character, and prosperity is won only at the price of effort. A good stock has come to possess a goodly heritage; and an unrivalled field for religious endeavor is opened in the West. The Presbyterian Church there, in union with sister churches with which it has long shared a common task, enters this year a new era of measureless opportunity.



CHAPTER XVI

ENTERING THE UNITED CHURCH OF CANADA

THE UNIFIED and separate existence of the Presbyterian Church in Canada is bounded by the dates June 15, 1875, and June 10, 1925. On the latter date, by the duly considered and constitutional action of its courts, it joins the Methodist Church of Canada and the Congregational Churches of Canada to form the United Church of Canada.

Throughout the entire half century, the Presbyterian Church in Canada has seen with growing clearness, and sought with deepening purpose, the consummation which is soon to be effected. At the very moment of its inception, the first Moderator of Assembly, Dr. John Cook, in his first utterance on elevation to the Chair, dwelt on the theme of union, in these prophetic words:

"Far larger union is, I trust, in store for the Churches of Christ even in Canada, than that which we effect this day. That is but a small step to the union which our Lord's intercessory prayer seems to contemplate. . . . It behooves us in this matter of union, as in regard to all Christian duty, to be looking and pressing forward to greater attainments. . . . We justly revere the men of Glasgow in 1638, and of Westminster in 1649, but they were not inspired prophets more than we; and no larger union will be accomplished if we hold in regard to them . . . that every part and parcel of what they established is as little to be touched or altered as the words of the Evangelists or Apostles, or as if they had been written down in some New Testament book of Leviticus. . . . There has been a strong tendency everywhere to expose and protest against the errors and deficiencies of other bodies. There would, I apprehend, be greater

profit in looking for and marking the good that is in them. . . . It is in the prevalence of such reasonable humility in respect to themselves and charitable constructions in regard to others in the Protestant Churches of the Dominion, that I look for a union in the future, before which the present—blessed and auspicious though we justly count it—shall appear slight and insignificant. May God hasten it in His time!"

This noble utterance represented no novel or private opinion; it was received with round after round of applause. Indeed the hope of a general union of Canadian Protestant Churches had been expressed by responsible leaders of different Presbyterian bodies many years before. At the time of the Nova Scotia Union of 1860, Professor Ross of Truro had declared:

"We accept what has been done most thankfully as a token of further union. . . . The thought is transporting. When the spirit of union begins to move, who will venture to set bounds to its influence?"

Dr. Ormiston closed an impressive speech at the meeting to consummate the Canadian Union of 1861, in a Methodist Church in Montreal, with the words:

"May God grant that not in this church alone but in all churches the spirit of union may prevail, going out from Montreal as a centre, till it covers the whole land."

In 1874, in the Evangelical Alliance meeting in Montreal, George M. Grant gave an address on "The Church of Canada—can such a thing be?" voicing in bold terms the desire for a national church. Two days after the Union of 1875 Grant wrote to his family: "Dr. Cook struck a grand keynote."

As in all movements at their beginning, later detailed stages of the Union Movement were not clearly foreseen in 1875. The leaders of that day looked for an Anglican, a Baptist, and some said even a Roman Catholic contri-

bution to the Canadian church they held in distant vision. Indeed the earliest official efforts towards Union in Canada emanated from the Church of England. The Provincial Synod of Canada, in 1885, appointed a committee on Christian Union and invited conference with the Methodist and Presbyterian courts. In 1886 the General Conference appointed a committee "to confer with a Committee of the Provincial Synod of the Church of England on the Union of the Protestant Churches." The Assembly made a similar response in 1888. In April, 1889, the Joint Committee met in Association Hall, Toronto, and, under the chairmanship of Dr. W. T. McMullen of Woodstock, spent two days in earnest discussion.

At this gathering Principal Caven, Chairman of the Presbyterian Committee, read a paper, and presented a resolution which he did not press as a motion, adoption of which "would have affirmed the principle of incorporate union, and would have pledged the committee to efforts to secure it." The Committee cleared some ground, but felt the difficulty of the fourth clause in the Lambeth Quadrilateral*, around which the discussion was ranged—that on the Historic Episcopate. As a result, no progress toward Union with the Anglicans was attained. This Committee reported in 1890, and was reappointed with additions. The names of Dr. R. F. Burns, D. J. Macdonnell, James Croil, and W. B. McMurrich appear in the membership of the Assembly's Committee in this period.

The drift of things was now becoming clearer. In 1890 Grant wrote: "The Presbyterian and Methodist Churches are nearly ready for corporate union." And in

*This declaration, intended as a basis of reunion, was shaped in the American Protestant Episcopal Church in 1886, and adopted in the 1888 Lambeth Conference of bishops of the Church of England. The four clauses of the declaration relate to the Scriptures, the Apostles' and the Nicene Creed, the two Sacraments, and the Historic Episcopate.

1893 he declared: "It is wrong, too, to blame Baptist views of Baptism and Anglican views of the Episcopate for our divisions. Until the churches that are at one on these points unite it is a waste of time to talk to others about union. We must take one step at a time." Principal MacVicar formed the conviction that "the next great union in Canada will be between the Presbyterian and the Methodist Churches."

When Union again emerges in the records of Church courts it is concerned with the non-episcopal churches, and the initiative is taken by the Presbyterians. A deputation from the Assembly held in Crescent St. Church, Montreal, in 1892, addressed the Congregational Union of Ontario and Quebec, and "in holding out the hand of fellowship, practically invited closer corporate Union." The deputation consisted of Dr. Cochrane, Dr. MacVicar, and Mr. Robert Murray of Halifax. In response to this suggestion, ten Congregational ministers of Ontario and Quebec, in the following January, acting unofficially, presented through three of their number, in the Presbytery of Toronto, a request for a conference with representatives of the Presbytery on the subject of Union of the two Churches. In the words "You have the privilege of overture, of initiation," they indicated their object in coming to the Presbytery. "If we must remain apart," they reasoned, "it is well that we should know why." The Presbytery, after two conferences by a joint committee, memorialized the Assembly in 1893, asking for the appointment of a Committee on Union with the Congregational Church. Assembly, however, took broader ground, and on motion of Dr. Caven, seconded by D. J. Macdonnell (the men appointed to present the memorial), resolved as follows:

"In testimony of the importance which the Church attaches to the more complete manifestation of unity

in the Redeemer's body, the Assembly appoints a committee on the general subject of Union, with instructions to hold themselves ready to confer with any similar body or bodies which may be appointed by any other Church or Churches, should the way be clearly opened up for such conference."

There can be no doubt that the communion to which Assembly was looking in going beyond the Congregational to other churches was the Methodist Church. This can readily be seen from contemporary discussions. A letter in the *Globe*, March 25, 1893, from A. Burns, Hamilton (Methodist), advocating united action in missions and the release of ministers for that purpose who now remain at home "to guard the shibboleths," called forth a series of replies from Baptists, indicating clearly what the Baptist attitude would be. A prominent Anglican, a member of the Synod's Committee, was sympathetically described by another Anglican as holding the view that "Presbytery is a huge mistake." The Toronto Ministerial Association held discussions which made clear the now familiar difficulties of both these communions. Just before the Assembly, Dr. G. M. Milligan, speaking before the Toronto Methodist Conference, as reported in the *Globe*, "touched lightly on the question of organic Union. There was no reason why Methodists and Presbyterians could not come together." The interest aroused in the Union question in the spring of 1893 can be seen from the vigorous letter signed "Union" in the *Globe* of April 1, in which allusion is made to "Christian Union, now so widely and generally discussed in the pulpit, press, and elsewhere." Two addresses on this subject were given in Queen's University during that year, and were published by the students. It was in March of the same year that D. J. Macdonnell moved in the Toronto Presbytery an overture to shorten the Confession in view of a coming union of the Churches.

The Assembly appointed what the *Globe* called "a large and thoroughly representative committee" and once more Dr. Caven was made Convener. This committee "held itself ready," according to instructions, without immediate result, but it was reappointed in 1894, and year by year thereafter until and including 1901. Dr. Caven was chairman of the committee throughout this period.

The Federal idea also had its advocates in the nineties, and was first formally proposed by the Methodist General Conference of 1894. This Conference resolved that in view of "the needs of missionary work at home and abroad" a Federal Court should be established, which, without touching matters of creed or discipline, should bring about co-operation in "dependent charges."

In 1895 Assembly approved the suggestion and instructed its Union Committee to confer with the Methodist Committee in order to clarify the proposal. In 1896 Dr. Caven, having consulted his committee by letter, informed Assembly that the Synods of the Maritime Provinces and of Montreal and Ottawa had already taken steps toward co-operation in Home Missions. But the Federal plan refused to take shape in the minds of those appointed to confer upon it; while Union increasingly loomed up as the more practicable and desirable solution. Co-operation was tried with some success in parts of the West; but when Principal Patrick came to Winnipeg in the spring of 1900 he found a situation which he afterwards described as follows:

"It was soon evident to the more discerning minds that no adequate or final settlement could be reached in this way (i.e., by co-operation), and that it would indeed be an easier task from the practical standpoint to unite the churches than to arrange and enforce any scheme of co-operation based on priority of occupation, delimitation of spheres, proportion of members to a district, or any other principle of division that could be stated."

The Federation proposal had been allowed to lapse. But renewed efforts to prevent overlapping were made by the Assembly of 1899, which appointed a small committee "to confer with representatives of other evangelical churches" in this matter. Negotiations now awaited the 1902 Quadrennial meeting of the Methodist General Conference.

Meanwhile Union sentiment was increasing. The Canadian Society of Christian Union was founded in 1898 by members of different communions, and had as its Presidents in succession Dr. Symonds (Anglican), Dr. Grant and Dr. Caven. Dr. Caven presented to the Assembly of 1902 a memorial from the Society in which it was observed that in places of from 200 to 300 people as many as four churches had been formed. A Congregational minister addressing the same Assembly foretold a union of his own with the Presbyterian Church. "Union and consolidation were in the air, and he did not know that they were right in opposing such a tendency." The Moderator, Dr. Bryce, "reciprocated these sentiments on Union." The terms of the greetings sent by the Anglican Synod to this Assembly were censured by individuals in the Synod as being too suggestive of Union. The year 1902 witnessed a quickened interest in Union and the beginnings of a new advance.

In September of that year the Conference met and Principal Patrick was one of three who bore to it the greetings of the Assembly. His address, while carefully "disclaiming any title to speak for the Presbyterian Church," in the matter, vigorously struck the note of Union.

Two days later the Conference, without reference to Dr. Patrick's address, made an important declaration on Union which contained this statement:

"Whereas a definite proposal has been discussed to some extent in the press and elsewhere looking to ulti-

mate organic union of the Presbyterian, Congregational and Methodist Churches in Canada, this General Conference, in no spirit of exclusiveness toward others not named, declares that it would regard a movement with this object in view with great gratification. . . . "

The General Superintendent, seven ministers and seven laymen were named a committee to confer with representatives of the other churches on union.

The 1903 Assembly, through its Committee on Correspondence with other Churches, of which Dr. Warden was Chairman, received this declaration, and on motion of Dr. Robert Campbell referred it to the same committee. In April following, a preliminary conference took place between the representatives of the three churches in the Wesley Buildings, Toronto, with Dr. Warden in the chair. The situation reminds us forcibly of the conference in 1889; and at least one of the ablest exponents of union took a similar part in both. Dr. Caven "poured out his soul on behalf of Union" in what was described as "the greatest speech of his life." In this masterly address he distinguished "between a complete creed with all its philosophical deductions and inferences, and the fundamental propositions necessary in a working creed." On the latter "the three bodies are practically identical." "There has been," he added, "a remarkable drawing together in polity, and the Presbyterian idea has grown in the Methodist Church."

The conferring committees reported back to their respective courts that they were "of one mind that organic union is both desirable and practicable." The next Assembly appointed a strong Committee on Union with Dr. Caven as Convener. This eminent leader was removed by death on December 1st, three weeks before the Joint Committee met.

For many years Christian union had been one of the

main interests of Caven's life. A passage from his posthumous book may here be quoted, as an indication of his clear and cogent reasoning against the sectarian spirit which opposes it:

"It cannot be that the Church's Head assigns to one denomination of His followers the duty of emphasizing the sovereignty of God, to another the duty of maintaining the freedom of man; appoints one communion to minister to the intellect in the clear apprehension of religious truth, another to pursue the cultivation of the affections; one to adapt its public services to the cultivated and refined, another to study the edification of the rude and illiterate; one to enforce the doctrine of salvation by grace, through faith, another to declare the necessity of good works. Every church should set forth, in due proportion, all the elements of divine truth . . . and for any denomination deliberately to say that it proposes to attend to parts of the work which the Lord entrusted to His followers, is exceedingly like proclaiming itself to be something less than the Church of Christ. . . . This plea for denominationalism—that the Churches can divide the work among them—must be abandoned."

When the Committee met, on December 20, 1904, the Presbyterian vice-Convener, Dr. Warden, was chosen to preside. Three days of earnest conference were passed in Knox Church, Toronto. Of this conference the *Record* appropriately remarked: "The number, as with the Infant Church at Jerusalem, was about 120, and the same spirit seemed present as of old." The difficulties, which were frankly exposed, did not outweigh the desire for union. The way was cleared for further progress, and five sub-committees, on Doctrine, Polity, the Ministry, Administration, and Law, were set to work. Interim reports of these committees were received by the Joint Committee, meeting in the Metropolitan Church, Toronto, in December, 1905. The Committee on

Doctrine embodied in its report a tentative Doctrinal Basis. This statement was derived mainly from two documents, the "Brief Statement of the Reformed Faith" published by authority of the General Assembly of the Presbyterian Church in the U.S.A., 1902; and a doctrinal summary prepared by the Montreal section of the Joint Committee on the basis of the English Presbyterian "Articles of the Faith." To the nineteen articles of this draft statement there was later added an article on Prayer, and the order of sequence was slightly altered. Other subsequent changes in the Doctrinal Basis were slight, and were mainly efforts to improve the phraseology. Similar progress was reported by the other sub-committees.

Subsequent annual meetings of the Joint Committee resulted, after five years' labor, in the completion of the draft of the Basis of Union in 1908, and in 1909 Assembly received the Committee's report "with deep gratification." Meanwhile, acting on a resolution of Assembly in 1906, the Executive of the Joint Committee had in that year cordially invited both the Church of England and the Baptist Church to send delegates to its conferences. The Baptist reply was a courteous assertion of the positions of that denomination, refusing organic connection with churches that used creedal statements and offered membership to children in baptism, etc. The Church of England Bishops referred to the Lambeth Quadrilateral as the required basis of negotiation for any union. More recent English interpretations of this declaration would make possible its discussion by Presbyterians; but the very gracious reply of the Bishops was rightly regarded at the time as offering no hope of conference. Thus the issue was, by 1908, clearly defined in regard both to the main terms of the Basis of Union and to the churches with which negotiation was possible.

As it was felt desirable that all the communions concerned should act simultaneously, further progress awaited the return of the Methodist Conference year in 1910. In 1909 a new Federation proposal came before Assembly, but failed to obtain any considerable support. In 1910 Assembly, approving the Basis afresh, sent it down to presbyteries under the Barrier Act. The vote in presbyteries showed 50 favorable out of 67 voting, the total vote being 793 to 476. An anonymous pamphlet advocating Federation, "solemnly and earnestly protesting" against Union, had been circulated during the period of voting. It proposed a central committee to unite, and decide the affiliation of, "the majority of rural and village charges." The principle of this plan was plainly described by a rural minister of Orangeville Presbytery, in the telling words: "Union is bad for us and therefore we most solemnly and earnestly protest, but it is good for the country fringe and all in town and country of like order, who cannot be expected to have our feelings, affections and rights." It was increasingly felt that such partial union without complete union as its goal, was an immoral compromise.

In 1911 Assembly resolved to test the views of sessions and congregations. Of the number voting the percentage of those favorable to union irrespective of the Basis was, of elders, 61, communicants 72, adherents 72. The Basis was separately voted on and approved by 70 per cent. of the elders, 74 per cent. of the communicants and 73 per cent. of the adherents who voted. In 1912 Assembly delayed the final steps in the hope of securing through further discussion "practically unanimous action." The Basis was reconsidered in the separate committees, and in 1914 in the Joint Committee, and slight amendments made. In 1915 the amended Basis was approved in Assembly by 368 to 74 votes, and the ques-

tion of Union on this Basis was submitted to presbyteries and people. In presbyteries the vote was more favorable than before, 53 approving and 13 disapproving, with 3 ties. Otherwise the opposition showed a slight increase, elders favoring union being 65 per cent. of those voting, communicants 60 per cent. and adherents 63 per cent.

The majority was still large, however, and that despite the vigorous activities of the Presbyterian Church Association, which had now been formed. The propaganda carried on by this agency, with its closely-knit organization throughout the Dominion, fostered the rise of a party of opposition, which has now become a party of revolt.

By a vote of 406 to 90, Assembly in 1916 resolved to unite with the Methodist and Congregational Churches, and appointed a committee to carry out its policy and co-operate with the other committees in preparing legislation to be sought in the Dominion and Provincial legislatures; but agreed to delay the reception of this committee's report till "the first Assembly following the end of the first year after the close of the War." The only progress in 1917 was an argeement to cease propaganda on both sides till the question should be resumed in Assembly. Not until the 1921 Assembly was the debate resumed. In that Assembly a series of ten resolutions were passed of which the first was as follows:

"That whereas the General Assembly of the Presbyterian Church in Canada has already by a large majority expressed itself in favor of Organic Union with the Methodist and Congregational Churches of Canada—

"That whereas two appeals to the members and adherents of the Presbyterian Church in Canada have resulted in a similar way—

"That whereas, during the time when by general agreement the matter of Union was not discussed, nothing has

occurred to change the mind of the Church, but rather to confirm and strengthen its previous decision—

"Therefore, be it resolved that this General Assembly take such steps as may be deemed best to consummate organic union with the above named Churches as expeditiously as possible."

In order to facilitate the forming of Union charges it was declared that Presbyterians in Union congregations, though affiliated for discipline and order with a Methodist Conference or a Congregational Union, "might justly consider themselves in vital fellowship and communion with the Presbyterian Church in Canada." This decided step toward Union, confirming the pledge given in 1916, was approved by a vote of 414 to 107. Meanwhile the hope of unanimity had ceased to be entertained. The Anti-Unionist organization became more determined and embittered. Claiming to uphold Presbyterianism, its spokesmen repudiated the consistent and constitutional action of the church courts, which Presbyterians are bound to "maintain and defend." In point of fact, the Doctrinal Basis was itself drawn mainly from Presbyterian statements and the Polity was in reality nearer to the Scottish "Form of Presbyterial Church-Government" than the working polity of the Presbyterian Church itself. Yet these were constantly represented to the popular mind as dangerous departures from the traditional faith and order. In the resulting secession the Church was perhaps to some extent reaping what she had sown. There had been too little care to inculcate the true spirit of Presbyterianism, which is not sectarian, but seeks to extend its communion to all Christians, or, in the language of the Confession, "as God offereth opportunity, to all in every place who call upon the name of the Lord Jesus."

In 1923 a Bureau of Literature and Information was

instituted by the Joint Committee, in charge of Dr. R. J. Wilson of Chalmers Church, Kingston; a belated effort to inform the public where it was already much misinformed. Legislation far more generous to the non-concurrents than that of 1875—providing as it did that non-concurring congregations should not only retain their own, but share in the general property of the Church—was prepared; and this was sanctioned in draft form by Assembly in 1923, by a vote of 427 to 129. A new scheme of Federation was presented and fully discussed before this Assembly, but was rejected in favor of Union by a vote of 444 to 92. During the following winter the approved legislation was sought in the Dominion and Provincial parliaments. To prevent this a writ was filed by leading Anti-Unionists in the Ontario courts. Their statement of claim declared that Assembly had no authority to enter the Union, or to alter the standards of the Church, which state that God has "eternally predestined a fixed number of men and angels to eternal life" and "decreed others to eternal death;" that "Christ died only for the elect," and "those not appointed to life God passes by." These are, it was claimed, among the "distinctive doctrines of Presbyterianism," and are omitted from the Basis.

No doubt a number of Anti-Unionists still hold these doctrines to be essential. It was apparently forgotten, however, that Assembly had specifically affirmed in 1887 the Church's right constitutionally to revise her standards, and had actually deleted a clause from the Confession in 1889. Moreover, if they were concerned for the standards to this degree, the Anti-Unionists should obviously have taken legal action when the Basis was first framed.

Every effort was made to prevent the legislation. In the Ontario Legislature members unconnected with any of the uniting churches evinced solicitude for what

they assumed to be the Presbyterian Church; and an amendment which would have nullified the Bill was supported by a majority of the Private Bills Committee. This necessitated the withdrawal of the Bill (1924). The three Prairie Provinces and the three Maritime Provinces each passed the Bill, though it was nullified in Prince Edward Island by the Lieutenant-Governor's refusal to sign it, and had to be re-enacted in 1925. During the year presbyteries pronounced in favor of proceeding at once to Union by 53 to 3. The 1924 Assembly, by the decisive vote of 426 to 96, defeating a contrary amendment by 444 to 92, urged the Federal Parliament to enact the legislation presented. In a notable debate the principle of the corporate freedom of churches was admirably set forth by the Leader of the Opposition, and with slight amendment the Commons passed the Bill by an overwhelming vote, July 19, 1924.

In British Columbia the Bill was presented and passed in December, 1924. In Quebec it was not presented until the present year, and the House has prorogued without final action. In Ontario the main principle of the Bill has been enacted (April 9, 1925). But the million dollar edifice of Knox College, by far the finest property possessed by the Church, has been awarded to the non-concurrents, and other property clauses revised in the interests of a future Anti-Union Church. In regard to Knox College it is to be noted that the building was erected under the leadership of Principal Gandier, and by the sacrifices of alumni and donors who were predominantly Unionist, and that more than eighty per cent. of its students in Theology, and all of its staff, are Unionists.

The purpose of the United Church of Canada Act is not to effect Union, but to secure a fair adjustment of property and prevent future litigation. It recognizes

the union of the three churches, to take effect June 10, 1925, and incorporates The United Church of Canada as a property-holding body. It provides for a Commission to settle property issues, consisting of nine members, three each from the non-concurrents and the United Church and three others appointed by these six, or if they fail to agree, by the Chief Justice of Canada. By a provision previously offered in committee (1921) by the Unionists to the Anti-Unionists and rejected by them, voting in congregations was to take place during the six months before instead of the six months after the Union is effected; but the Provincial Acts in Manitoba and New Brunswick provide for voting subsequent to Union.

Since December, 1924, voting has been in progress in the other seven provinces. It is still too early to give an estimate of the results, and no purpose would be served by noting statistics which change from day to day. Broadly the vote indicates a probability that east and west of Ontario Union is to be fairly complete. In that Province, on March 31st, 869 of the 1,290 Presbyterian congregations had voted, and of these 391 had decided not to enter the United Church on June 10th. Indications are that the majority of the non-concurring congregations will join an Anti-Union body.

The United Church will suffer a loss of perhaps a quarter of the Presbyterians of Canada. This will mean that Presbyterians will be approximately as numerous as Methodists in her ranks. The 1921 census showed 16.3 per cent. of Canada's population Presbyterian, and 13.18 per cent. Methodist. The Congregationalists are relatively few; but even they are not to be "swallowed up" by force of numbers. The United Church will have a congregation in practically every Canadian community, and will be in a position to make an untold contribution to the spiritual life of the nation, and largely to remove

the stigma of a sectarian Protestantism. Arrangements are now being made for the consummation of the Union in Toronto on the Tenth of June.

It must be left for a future writer to evaluate the services to their Church of the leaders of the Union Movement. The Fathers of 1925 will take their places with the Fathers of 1875 in the estimation of future generations. All the Conveners of the Union Committee since Caven have followed worthily in his footsteps—Dr. Warden, Principal Patrick, Dr. W. J. Clark, Principal Gordon, President Falconer, and Dr. George C. Pidgeon. The Committee's task has been increasingly difficult of late years; but it has been met in a spirit worthy of the Church's best traditions. It should also be recorded that in the heat of the conflict mutual courtesies and acts of good-will have occurred which will later be remembered for good. The patience and sympathy of leaders and people in the Methodist and Congregational Churches have been beyond all praise.

Controversy is more noisy than progress; and while the observer to-day sees the evidence of strife, it is not strife but union that is the great reality of the hour. The United Church of Canada has indeed spiritually existed for many years. As she now comes formally into being, it is not to be regretted that her spirit is chastened and her fellowship deepened by the years of difficulty and delay, the obstacles overcome, and the losses suffered.

CHAPTER XVII

RETROSPECT AND CONCLUSION

THE PREVIOUS chapters present a few broad topics selected for their importance and arranged in a sequence that seemed convenient in order to present the Church's unfolding life. In the rigorous process of selection imposed by limits of space, a number of phases of the history which have their own importance have either been excluded or lightly touched upon.

In a fuller study a chapter on Church Finance would justly find a place. Since the days of the Apostles the closest relation has subsisted between the Church's spiritual life and the material gifts of her people; and still to-day the latter form an expression, and a test, of the former. Only the briefest statement can here be given.

An exceedingly important aspect of the financial history is connected with the Augmentation Fund, by which half-grown congregations are enabled to maintain their work through the gifts of stronger congregations. The present scheme of Augmentation took rise in 1883. The Fund came under the Home Mission Board in 1912: for the Eastern Section the date was 1919. The problem faced by the early Augmentation Committee, Western Section, was difficult, and the credit for the success of the Fund is due largely to the self-denying work of Dr. D. J. Macdonnell of Toronto, and of his successor as Chairman of the Committee, Dr. Samuel Lyle of Hamilton.

In connection with the Augmentation Fund the Church has set the minimum stipend of its ministers. In 1875 the minimum stipend was $500. With the adoption of an Augmentation plan in 1883 it was

placed at $750 and a manse. After twenty years, in 1903, Assembly ventured to ask $800, but could not bring the new minimum into effect until 1905. In 1910 a further advance came, when $850 was required east of Lake Superior, $950 in the Prairie Provinces, and $975 in British Columbia. In 1911 the $950 rate was made to apply in New Ontario. In 1912 a new advance raised salaries to $1,000 for the East and $1,200 for New Ontario and the West. In 1917 the $1,200 minimum was extended over the whole Church. In 1919 this was increased to $1,500, and in 1921 the present minimum of $1,800 was required.*

*The rise of the minimum stipend shows an interesting parallel to the rise of wages and prices in the period. Tables of rising prices and wages are not available for the period before 1901. It is, however, almost entirely since that date that the advances noted have occurred. Let us select the dates at which notable changes in the minimum were made, and tabulate a comparison with wages, weighted wholesale prices, and where possible, estimated cost of living. The figures for 1924 are added. It may be remarked that it is impossible to estimate changed *standards* of living, which have affected the whole population and with which the minister and his family have to make what terms they can. To many pastors, for instance, a motor car has become a costly necessity.

Year	Wages (Average of 6 trades: 100% average for 1913)	Weighted Wholesale prices (100% average for 1913)	Cost of Living (100% average for 1913)	Minimum Stipend	
1903	72.7	89.9			$800
1910	89.1	93.3	(Dec.) 90	Eastern Canada	850
				Western Canada	950
				British Columbia	975
1917	117.5	178.5	(June) 135		1,200
1921	186.1	171.8	(June) 163		1,800
1924	179.3	160.9	(Dec.) 152		

It will be seen that the increase of wages in the period 1903-1921 is 156%; wholesale prices increased 83%; estimated cost of living, 1910-1921, 80%; while the minimum stipend rose 125% from 1903-1921, and approximately 100% between 1910 and 1921. Salaries of theological professors and church officials have risen about 66⅔% since 1900.

(Professors H. A. Innes and Hubert Kemp of the University of Toronto have kindly guided me to the sources of these statistics. For the history of the minimum stipend I am indebted to Dr. J. H. Edmison's Robertson Memorial Lectures, 1924.)

In 1875 provision for aged and infirm ministers was comparatively meagre. The Capital Fund amounted to $7,317, the annual income to about $4,000, and the beneficiaries numbered 21. In 1885 Mr. J. K. Macdonald became Convener of the Aged and Infirm Ministers' Fund Committee of the Western Section. At that time the Capital Fund was $13,000, the income $7,800 and the beneficiaries 46. Mr. Macdonald is now completing his fortieth year of continuous service as Convener of the Committee. He has seen the amalgamation of Eastern and Western Funds, the Capital Fund increased to $1,079,516, the annual income to upwards of $100,000, and the number of beneficiaries rise to 180. During the period of his convenership the annuities to aged ministers more than doubled. Of the Capital Fund $481,500 was received from the Forward Movement Peace Thank-offering.

In 1875 each of the uniting Churches had its Fund for ministers' widows and orphans. The capital funds totalled $186,460, with over 80 annuitants. To-day three separate funds make provision for ministers' widows and orphans, that of the Western Section, that of the Maritime Provinces, and that in connection with the Church of Scotland. The combined capital of these funds amounts to $1,023,006 and the beneficiaries number 224. Of the Capital Fund $240,750 was received from the Forward Movement Peace Thank-offering. Notable service has been rendered the Widows' and Orphans' Fund of the Western Section by Mr. Joseph Henderson, who was Convener from 1899 to 1923. During that period the Capital Fund was increased more than fivefold and the annuities to ministers' widows were doubled.

It is difficult to compare in respect to liberality the Church of to-day with that of 1875. In dollars and cents the gifts per communicant have risen from $11.14 to $24.04

(1923). But dollars and cents have become reduced in purchasing power, and it is doubtful whether the people to-day are individually sacrificing more in their givings, or contributing more in value, than in 1875. When all is considered, including the burden of war debt and the expense of state undertakings at home which have forced taxes up, it is to the credit of our people that they have made a sincere effort to maintain their church contributions. In one particular a definite advance has been made. The givings of a large number of church attendants have become more regular. The adoption of the Duplex Envelope for weekly contributions, and the Every Person Canvass, have greatly helped to make contributions more systematic and the revenue of the Church more constant. While few give to the limit of their capacity, and selfish expenditure still abounds, there is good reason to think that more intelligent consideration of the requirements of the Home and Foreign enterprises of the Church accompanies the givings of the people to-day than formerly, and that New Testament ideas of stewardship and communion in these material sacrifices are being recovered.

Two special financial efforts call for notice here. The first of these, the Twentieth Century Fund, was projected in 1898. In 1899 the sum of one million dollars was fixed as the objective, to be raised in the two years following. Dr. Warden was Chairman of the Committee in charge, and Dr. Robert Campbell of Renfrew became Agent for the Fund. By 1901 the sum named had been virtually raised. The Fund was at the outset divided into a Common Fund of $600,000 and a Debt Fund of $400,000, the latter to be applied to debts on church property. In the final report of the Committee (1903), it appears that the objective for the former was not quite reached, while for the latter it was more than

doubled. The total contributions reached $1,600,000. The Century Fund brought needed help to missions, education and benevolences, and paid off many mortgages.

The second was the Peace Thank-offering connected with the Forward Movement which came with the close of the War. The objective set was four million dollars; five-and-a-quarter million was subscribed, of which $4,159,762 had been paid to December, 1923, and distributed to the special funds to which it was assigned. This splendid effort brought relief to all agencies of the Church's work and tided over a period of special crisis.

The Forward Movement, as a whole, was far more than a money raising campaign. In response to an overture from ministers and elders in all parts of the Church, Assembly in 1918 inaugurated the Movement, with the threefold aim of (1) an educative campaign, to place the Church situation before the people; (2) an effort to obtain recruits for the ministry; and (3) a plan to secure a financial objective. A Committee of Fifty was appointed, with Principal Gandier as Chairman, and with an Executive consisting of the Toronto and Hamilton members, Dr. W. J. Clark of Montreal and Dr. D. C. MacGregor of London. Dr. Robert Laird became Secretary of the Movement, and bore with great credit much of the responsibility involved. Mr. Frank Yeigh led the publicity campaign, in which a monthly Bulletin and lantern slides were among the agencies employed. The Committee in September, 1918, appointed six subcommittees, on Prayer, Stewardship, Literature and Publicity, Recruits for the Ministry, Educational Campaign and Financial Campaign. The Committee also approached leaders of other communions and as a result the Interchurch Movement of Canada was organized for a "simultaneous co-operative campaign," spiritual

and financial. The Church of England and the Methodist and Congregational Churches in Canada participated with our own in this effective movement. The results of such a movement cannot be accurately gauged, but it can be said with assurance that it brought forcibly before the people the work of the Church for the nation and the world, deepened the consecration of many, and called attention to the moral obligations of wealth. An important outgrowth of the movement is the Life Service Department, which gives vocational guidance to young people and seeks to obtain suitable recruits for the ministry.

The variant activites of the Church in connection with the Great War would furnish material for more than one interesting chapter. In the combatant army, and in the Chaplain, Y.M.C.A., and Red Cross services, members and ministers of the Presbyterian Church took their full share with credit. Among the Presbyterian chaplains the courageous veteran of the Yukon, Dr. John Pringle, added a new and heroic chapter in his splendid career. Dr. Charles W. Gordon, on active service and on an important international mission, put his country in his debt anew. A. L. Burch, who had seen war before, rendered distinguished service. Donald G. MacPhail, ministering at sea after valiant service at the front, sank with a torpedoed ship. Dr. William Beattie, A. D. Cornett, Dr. A. H. Denoon, George Farquhar, Dr. A. M. Gordon, A. Graham, Dr. H. A. Kent, C. E. Kidd, George Kilpatrick, W. F. McConnell, George A. Macdonald, N. A. MacEachern, Ronald MacLeod, W. W. McNairn, M. N. Omond, J. B. Paulin, George Pringle, James Rollins, George C. Taylor, Dr. R. Bruce Taylor, T. J. Thompson and George Wood, were among the men whose ministry to the soldiers in field and camp will not be forgotten. Important, too, was the work of Principal

E. H. Oliver, who organized and directed the University of Vimy Ridge; of Principal Clarence Mackinnon, who, amid other tasks, helped to organize the Khaki University; and of Dr. John Neil, Dr. G. C. Pidgeon and Dr. A. L. Geggie, each of whom went on a short but useful mission to the troops. No man was more prominent in the Y.M.C.A. military work than Colonel Gerald Birks, a Presbyterian layman; others were Dr. E. M. Best and N. B. McKibbin. Among ministers in that service were O. D. Irwin, who fell at Ypres; H. S. Clugston, E. A. Corbett, John McNab, David Marshall and H. S. Patton, each of whom gave noteworthy service. Not a few ministers and students served with like devotion as combatants or in hospital units. It may here be mentioned that Dr. John McCrae, author of the War's one deathless poem, "In Flanders Fields," was the son of a prominent elder.

The manifold activities of women's organizations in providing comforts for the soldiers were an important factor in national service; and the nurses exhibited dauntless courage and performed marvels of skill and endurance.

In 1918 Assembly appointed a national Commission headed by Dr. A. S. Grant, "to deal with all matters from a religious point of view in and arising out of the War." This Commission, supported by Presbytery Committees, aided the returning men in every way possible. It received and sent throughout the Church a vigorously worded message from the chaplains, after the close of the War, calling for better training for ministers, for more reality in worship, recognition of Christian unity, etc. The War Service Commission was discontinued in 1921. The losses of the War and disappointments of the victory reacted in increased opposition to war, and the Assembly of 1924 received overtures from

the Presbyteries of Sydney and London praying for a stand against war and the war spirit. Assembly adopted a declaration, framed by a committee headed by Principal Dyde, which, while emphasizing "gratitude to our brave soldiers who fought in the Great War," stated the conviction "that war is not a normal function of any society, and that the glorifying of war should cease." This statement further recognizes "the pressing need for each of us to be at pains to understand the aspirations of other peoples," and urges "support of all agencies devoted to the cultivation of national good-will and particularly the League of Nations through its Canadian Branch."

* * * * *

We have already come a long way, and we must refrain from any reference to other neglected aspects of our subject, lest this chapter prove no more than a receptacle for materials excluded from the others. A word of interpretation of this history is all that remains to be given. We have seen the tributaries, that had their sources far back in the Old World, approach and meet in Canada, forming a mighty river. We have watched the swelling current flow onward till it in turn becomes one of three fair tributaries of a still nobler stream. Farther on other confluences seem possible; but for these we must be patient. A great Canadian Church has been in the making these fifty years; and the process is not ended with this year's Jubilee.

As we have beheld the rapid unfolding of the Church's organization to meet the strain of her increasing work we have been made chiefly conscious of an intense activity. If the impression has been conveyed that all is action and that reflection is absent in our history, this is but an exaggeration of the truth. The Western Church in general, and the New World branches of it in particular,

have been characteristically engaged in practical problems. We have made much of the *vita activa* and little of the *vita contemplativa*. With Kipling we have admired and honored the Sons of Martha in our midst, rather than the Sons of Mary. It has been our peril that in our concern for the duty that lies nearest us we should lose concern for the things the soul lives by. Canada will never have a great Church till she has great mystics and great intellectuals, men and women who have time for the culture of mind and soul. We cannot claim to be a thoughtful or a poetic people. We are afraid to be caught thinking, since it is more orthodox to "work!" Without more sincere and thorough-going thinking our energy may be misdirected. Even what passes for intelligence sometimes proves sadly devoid of intellectual sincerity and strength. It is humiliating to have the Canadian chaplains jointly record—after all our pride in the fact that illiteracy has been banished—their discovery in the army of "widespread ignorance and strangely erroneous views" on matters of religion. The call to dispel this ignorance and error involves the primary demand for such intellectual effort on the part of the ministry itself as it has not yet made. We lack, too, the cultivation of a wholesome piety and a truly catholic mysticism. Our Church has seen no first-rank religious poet or hymnist, and in all its expression lacks the lyric note. Religion has been with us too matter-of-fact and unimaginative, and we have not integrated it with the spiritual forces of art and literature.

Yet, profiting in various ways by the new life of our age, we have attained to larger interests and views than those of our fathers. Our missions at home and abroad, with their varied service to the bodily and spiritual needs of humanity; the progressive recognition of the place of women in church life; the deepened concern for the

young; the decline of the provincial and the acceptance of the national and international view in facing church problems; and the increased amity and unity of all Christians, in which we share, are all encouraging features of our recent history. And that central fact of our religion, the Cross of Christ, has not receded from view. If it has become less a mere matter of formal assent, it has become more the controlling experience and inspiration of life.

Viewed in its larger aspects the history of our Church is a story of the progressive expression of great principles. The reader has not gained from these pages, we trust, a conception either of immobility or of inerrancy in the Church. Reinterpretation, reorganization, readjustment to environment, enter into every phase of her history. But through all variation there are heard the overtones of that immortal and divine Gospel which for nineteen centuries has rapt men's souls away from the pursuit of what is base and transient to the quest of Life Eternal. And so, though controversy, intolerance, prejudice and superstition may somewhat darken the page of church history, there shines upon it a light which these human defects can never dim. It is the history of the loftiest fellowship humanity has known, of the pledged communion of those who seek first the Kingdom of God and His righteousness. May we not believe that through the fifty years of the Presbyterian Church in Canada, some shadows have fled, some discords been silenced, and that our children will see a brighter day and hear a truer music?

THE END

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ERRATA

Page 26, line 18. Insert a comma after "Quebec."

P. 29, l. 19. Insert "of Canada" between "Church" and "in connection."

P. 30, l. 9. For "By" read "In."

P. 73, l. 17. For "McGlashen" read "MacGlashen."

P. 79, l. 33, and p. 92, l. 17. For "J. Y. Thomson" read "R. Y. Thomson."

P. 116, l. 6. For "communities" read "communions."

P. 130, l. 1. For "Miss A. S. Blackadder" read "Miss A. L. M. Blackadder."

P. 189, l. 8. For "Short" read "Shortt."

P. 203, l. 28. For "had seen" read "has seen."

P. 228, l. 10. Insert "City" after "Quebec."

In about half of the edition the word "Synod" appears for "Presbytery," p. 9, l. 24.

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